

THE  
*HISTORY AND PHILOSOPHY*

—OF—

A T H E I S M,

IN FOUR LECTURES,

—BY—

Prof. A. H. DARROW,

PRACTICAL PHRENOLOGIST.

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ADDRESS ALL ORDERS TO A. H. DARROW, HARTFORD,  
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INTRODUCTION.

The following lectures were prepared for publication under a deep sense of responsibility to God for His strength and guidance. They are intended to counteract the growing tendency to unbelief, which has of late become so prevalent as to involve even the fundamental principles of religion, and create unusual apathy even in the churches themselves, where faith ought to abound.

No design is cherished of superseding any part of the Bible, or any of its necessary helps; but rather to remove those objections which, hardening into prejudice in the doubtful mind, prevent a candid and impartial inquiry into the evidence upon which religion rests.

Voltaire, who was a Deist, prophesied the downfall of Christianity before the year 1800; but in 1800 (forty years after the prophecy was uttered,) there were 14,000,000 Protestant Christians, and 5,500,000 Romanists, among the English-speaking people of the globe, out of a total population of 24,000,000—more than three-fourths of the people had helped to give the lie to the infidel's prophecy. In 1881, four-fifths of the English-

speaking inhabitants of the globe were enrolled as Christians. To attain this continued triumph unceasing labor of mind and heart, voice and pen, has been required. Little did Voltaire, who erected a monument to God, imagine that, in a single century, the enemies of Christianity would leave the Deistical platform upon which he stood, and boldly declare upon the public rostrum as Ingersoll and others have done, that there is no room in philosophy for a Personal God, and no evidence in Nature of a benevolent one. And in these bold assertions, they only follow the atheistical surveys and maps of Tyndall, Spencer, Huxley, Haeckel, Fiske and others, who lead the van of Godless specialists and superficial theorizers of both continents.

Well has the celebrated David Nelson, in his "Cause and Cure of Infidelity," remarked that ignorance and depravity are the sole causes of scepticism. This has been true in the past ages of the world's history, and is preeminently true of the present. Men well-informed on other subjects are found lamentably ignorant of religious truth, and the history connected therewith, which is so illustrative of its principles. Having imbibed a smattering knowledge of some superficial objections to Christianity, they exercise a distressing freedom and presumption in rejecting and spurning what they so little comprehend.

Science, too, has been presented under many false colors, covertly yet purposely to undermine the faith and destroy the moral fabric of Christendom. Many ministers and God-fearing persons have been thus misled, and found out too late their error. It is not Orthodoxy in the pulpit, nor stale creeds in the libraries, that has so widely corrupted the practice and paralyzed the faith of people professing to be Christians, but it is the insidious serpent of unbelief, under its deceptive cloak of "vain philosophy," and "science falsely so called." So transient a thing is the sceptical philosophy founded on false science, that it must needs change its front, and alter its name, almost every decade. Thus we have Deism, Rationalism, Agnosticism, Liberalism, and a score of other names, all meaning, in this age, one and the same thing, viz: Atheism, for even the Deists, (so called) of this age, are well-nigh unanimous in rejecting a Personal God, and therefore have in reality no God at all in their thoughts and imaginations, since a principle, without a living

fountain from which it emanates, is merely a thing of the imagination,

\* \* \* \* an airy nothing,

Without a local habitation and a name."

In the hope that the following pages may induce hundreds to cast away their doubts and fears and sensuous lethargy, and begin at once a reverent and industrious investigation of the evidences, (either experimental or historical,) upon which our incomparable religion, with all its attendant civilization, is founded; the few thoughts of the succeeding pages are prayerfully submitted to the consideration of fellow-travelers to the tomb.

BUTLER, Mo., March 5th, 1883.





## LECTURE 1.

RESCUES THE UNWRITTEN WORD FROM IMPIOUS HANDS—SHOWS ITS VALUE  
TO CHRISTIANS—TRANSPARENT FOLLIES OF THE AGNOSTICS.

If it were possible for the best sculptor to create a bust of marble that would be a perfect representation of the Savior; and another that would accurately portray to our minds the disgusting visage of a Nero, a Caligula, a Domitian, a Robespierre, or any other noted atheist of the world; and we should place one of the figures on one side of the pulpit or platform, and the other on the other side; perhaps nothing we could possibly say would have an effect equal to those marble effigies, in illustrating the measureless distinction between spirituality and carnality, between the science and philosophy of heaven and those of hell, in their practical effects. With a somewhat similar end in view, we propose to give a brief sketch of the history and philosophy of Atheism, in order that we may put it upon its record; and, viewing it as we would an individual or corporation, try to estimate how much good and how much evil it has been already responsible for. Having accomplished this first survey, we shall then undertake to give a true historical sketch of Theism, so that we may obtain an idea of the relative merits of the two systems, as perfect as though the physical eye, and not the eye of the mind, were viewing them as physical objects. The value of many animals, you know, depends on their records; and that of others, upon that line of physical qualities, and mental traits, which is inherited. Of human beings, this is still truer, as mental traits predominate. Well, a record is a history; and the law of inheritance is the philosophy of character: so we shall proceed to develope the history and philosophy of Atheism.

Every science, philosophy, or religion must have a foundation. In religion, nothing is more fundamental than the existence, personality, unity and fatherhood of God; yet these facts are stoutly denied by thousands of sceptics, and secretly doubted by almost an equal number of wavering and weak-kneed church members. Some persons seem to think it absurd to preach or lecture against Atheism. They seem to think it a subject to be ignored. I have often thought that the old preacher gave good

advice when he told the young preacher not to cross Devil-Creek until he got to it; but in this case, Devil Creek has been in the way of the travelling connection for a long time, waiting to be crossed, and I fear many pious persons have already been drowned therein by not taking the necessary precautions to insure a safe transit. Still more is this turgid stream in the way of the unconverted, hindering the work of the Spirit, casting theories and other objects in the way of their conviction. I once knew a very intelligent lady who was often troubled at night by fears of burglars, but she generally dismissed her fears by this reflection, that she had always found everything all right in the morning, and would continue to find it so if she could only get to sleep. Such a course of reflection might do very well to quiet the mind when there were no real burglars, but I very much doubt its efficacy and wisdom in cases of actual emergency. Fore-warned is fore-armed, but fore-soothed is fore-doomed. A living dog, warning us of present danger, is better than a dead lion, whose conquered enemies likewise belong to the ages of the past. The lesson of the hour, to those who are awake, is this: all truth, whether fundamental or super-positional, being of God, must be in harmony with itself. This being the case, it may sometimes be profitable for us to reconsider the principles, and re-examine the land-marks, of our faith, that we may build anew, upon a broader (because better understood) foundation; that our principles may be commended to the world; that they may stand the wreck and turmoil of oppositions without and dissensions within; and that they may infuse new life and energy into our own hearts. Perhaps some of us have, as Prof. Tyn-dall says, long held to the scaffolding of the Christian belief, and enjoyed less than we should of the beauty and comfort of the structure itself. If physical science has any new kinds of light to cast upon the temple of religious thought, to make it more resplendent, more awful and stupendous, let us by all means have those lights. We welcome not only all truth, but all light. We would embrace the spirit of the one, and the very essence of the other. Scepticism may hover over the ramparts where fine-spun theories and gauzy hypotheses hold undisputed sway in perpetual twilight, but it can never stand the light of developed truth in science or elsewhere. People do not distrust

each other's honesty as individuals. Outside the domain of scriptural theology, prejudice and bigotry is not inferred of every opponent, but the usual rules of credence are applied as they exist among men, human testimony is received, opinions weighed, and arguments justly criticized. Why not, then, meet the atheist in the open field, where a Christian's sword is as good as an infidel's, since remaining in the garrison is becoming a detriment to our cause? Our territory cannot thus be defended, though we ourselves should die of starvation within the fort. This is the trial of faith demanded of us in the nineteenth century: God calls the veterans into the open fields, the homeguards can protect the arsenals. Hitherto, the sword of God's Holy Spirit has been wielded only within the area circumscribed by the walls of Zion: henceforth the scimeter of ridicule must contest with the sword for the supremacy over its own chosen fields, and its moss-covered ramparts. The fertile fields of science must hereafter yield us a revenue, and the towers of the world's philosophy a resting place, for the extension, upbuilding, and prosperity of the religion of the Lord Jesus Christ. We ask only equal terms of combat, and we expect to compel this concession. The authority of a few pet scientists must be cast aside. Men of equal qualifications must be alike respected. Access to scientific truth shall not be barred by the authority of a Tyndall, any more than that of a Newton; nor of a Spencer, more than a Locke; nor of a Darwin, more than a Wheewell. Science belongs to us by divine right, as the children of the Maker of science, and we intend to fight for it until we obtain it.

Suppose we take a scriptural view of the subject. We are told that "the earth is the Lord's, and the fullness thereof."—(Psal. xxiv: 1; 50: 12; 1 Cor. xx: 26, 28.) And we are further informed that "no wisdom, nor counsel, nor understanding, is against the Lord."—(Proverbs, xxi: 30.) This is equivalent to an assertion of a divine claim upon every foot of ground which the Atheist is attempting to hold from us. Now, to hold real estate in any country, and under any government, a person must be either native-born or naturalized. Are we, then, doing our duty as soldiers in the army of the Messiah, if we permit aliens and foreigners, who mock our king, despise his laws, and insult his government, to squat thus upon, and pretend by their



own right to occupy, the territory rightfully belonging to Him and his subjects, and necessary to the perpetuity of his government? Forcible dispossession, in this case, can be no infringement of any personal rights held under a foreign title. Thus every legitimate argument we can draw from science is seen to be not only essential to a full and fair trial of the issues between us and the Atheist, but the entire field is ours by virtue of a governmental title, should it be established, in the further examination of the evidence, that we have any government at all. Any attempt to deprive us of that part of the evidence drawn from science, is therefore to be taken as an encroachment upon our rights, and any disposition to yield to such demands, must be regarded as indefensible weakness, or ignorance on the part of those who undertake to defend the cause of Christ.

But even some Christians would have us believe that all the leading scientists of the world are Atheists, and that therefore it is best to let this subject alone. If this were true, there would indeed be cause for alarm, rather than apathy,—cause for every minister to take up the cudgel of science, and for every Christian youth to receive a scientific education, in order that the volume of Nature, upon which are inscribed most of the works of God, might be speedily rescued from impious hands. But it is not strictly true. There are, indeed, several men of scientific eminence who are sceptics, “a noisy minority,” as Premier Gladstone has said, and besides them we have a few meteoric bodies, like Ingersoll, Bradlaugh, Bennett, &c., that flash out brilliantly for a moment, only to leave the surrounding darkness deeper than before; but when we consider these greater minds, such as Newton, and Locke, and Gallileo, and Copernicus, and Wheelwell, and Agassiz, and Dana, yea, and Wilford Hall, minds which remind us, rather, of the fixed stars, situated in the deeper vaults of the measureless heavens, and sending out their light to illuminate other spheres than their own,—such men are invariably found in whatever age or clime they live, to be Christians. And science itself must be essentially Christian, or hide itself away in a corner, while the poetry and history and oratory and philosophy and literature of the world continues to be the common property of the Christian church as at present. We need not, therefore, be afraid of science. Give us faithful and

devout expositors thereof, and they shall be our guides. Suppose I am giving my testimony of salvation to a sceptic. He refuses to believe me. I then offer to him my Father's word, as given to me through the pages of the Bible. He declares the evidence insufficient, saying that either my Father is a liar, or I have not his word. I offer him proof of the genuineness of the word; but he declares that no amount of evidence would be sufficient to establish its divine authority, in the face of so many internal and external improbabilities. I then point him to my elder brother, the Man of Calvary, the Holy One of Israel, whom even profane historians are wont to extol as a righteous teacher sent from God. Still he refuses to be convinced, laughs me to scorn, and asserts that if the remaining brothers, (such as Bovelha, Confucius, &c.) whose veracity he affirms to be of equal weight, were interrogated, their testimony would be found to disagree with that of the Nazarine. I observe that my sceptical friend's history, science and philosophy, being all wrong, constitute such serious impediments to his progress toward the larger truth, as to prevent him from making any investigation into that biblical science so necessary to the soul's welfare. I therefore agree to go with him through a brief examination of the works of God, as revealed to the careful student by the light of history, reason and philosophy. True science is the word of God to us, if we understand it aright. Give us a better translation, so that all ministers may occasionally preach from it, without contradicting the written word. Let Christian men like Cuvier and Agassiz, Newton and Gallileo, tell us the story of the rocks, and give us our maps of the heavens, and we shall all be amateur scientists.

The scriptures reveal to us much of the science of man's moral and religious nature, in order that in our investigations of other sciences, we may have moral and religious objects and purposes always in view. If, by the light thus afforded, we continue to interpret other sciences consistently with revealed truth, our mental horizon will be ever widening, and our faith in God growing stronger. But, alas! how many have discovered the true light, and thus have been induced to nurture a vain philosophy, and a "falsely so-called science," which, taking its root in the slime of ignorance, growing up in the outer darkness of despair,

and borne upward by the winds of arrogance, has indeed gained a most marvelous mushroom growth, but destined to as speedy decay. One of these apostles of "the gospel of dirt" declares that if he has rightly interpreted nature, there is either no overruling Intelligence, or He is a monster of iniquity, and his works of creation and providence are "one infinite crime." Furthermore, he tells us, he finds no evidence in nature that the sentiments of mercy and benevolence exist in the divine mind, and therefore he concludes that there is no God. Such an absurd conclusion, so abhorrent to right reason, so barren of religious sentiment, so indicative of madness, reminds us of the unæsthetic Peter Bell, of whom Wordsworth says :

"A yellow primrose by the river's brim,  
A yellow primrose was to him  
And it was nothing more."

So we might say of Ingersoll :

The golden chain of heaven's care, of earth's unceasing progress,  
A law remorseless is to him,  
And it is nothing more.

Such glooming, rebellious thoughts spring from an overweening love of self and selfish gratitude, generating a hatred of those vicissitudes which the heavenly Father sends upon us to develop in us nobler and god-like traits of character. It was to steady minds no stronger than that of Ingersoll, it was to calm passions, like his, too wild for mortal control, that the Bible was written, filled with the sentiment of God's goodness, impressive with the weight of his love, calmy sublime in the certainty of his providence. We learn from its pages that the shadows of this life are sent to make us love and prize the sunshine, not to make us doubt its existence.

But where the sceptic has failed, other men have succeeded. Nature has had interpreters whose souls reached out after, sought and found, those higher tones in her melodious voice, that speak to us of an ultimate good, greater than our present distress, of an endless adaptation of means to produce an infinite harmony of results. The weight of human authority is to-day, as ever, in favor of beneficent creation, and this decision sustains divine claims.

Shall we, then, by the help of their discoveries, proceed to question nature on the subject of Atheism? The Bible has said



that the atheist is a fool; (not in the sense of being an idiot or imbecile, but in that of being mentally befogged, or philosophically muddled,) and we are further told to "answer a fool according to his folly." If this does not mean to refute him out of his own mouth, as Jesus so frequently did with the Pharisees, to turn his own words against him, to take away your opponent's weapon, and cut off his head with it, as David did with Goliath, then I know not what it means. It certainly does not mean that our own method of speaking should be foolish, or frivolous, or ill-adapted. That seems to be forbidden in the succeeding clause of the same verse. And I think this view may be further strengthened by referring to the method of St. Paul, who, seeking to convert an intelligent unbeliever in the person of Gov. Felix, made no effort to avoid "enticing words of man's wisdom," or to produce "demonstrations of the spirit and its power;" but immediately had recourse to reason concerning "righteousness, temperance, and judgment." In other words, he argued with Felix, with regard to the justice, reasonableness and obligations of the moral law, both natural and revealed. John Wesley endorsed our method by saying that the law, and not the gospel, should be preached to the careless and unawakened. If such a course is applicable here, certainly much more must it apply to the sceptical; and if Mr. Wesley here meant to forbid our consulting the natural laws, he must be supposed to have meant something which he did not choose to say. Joseph Cook says that "till the existence of God and the soul is demonstrated, religious science does not take up the topic of biblical evidence."—(Biology, p. 258.)

But without further explanations or endorsements, let us proceed to the main discussion.

What is the origin of Atheism? Prof. John Fiske, in his *Anthropomorphic Theism*, says: "A theory may be shattered by refutation; but, in order to demolish it utterly, it must be accounted for." Let us see if it is not an easy task to thus complete the overthrow of agnostic theory. And here let me say, that the substitution of the word Agnosticism for Atheism is both unwarranted and absurd, a mere trick of those who think by discarding an odious name to escape the odium engendered by the system it represents, without at all discarding the thing



itself which continues to produce the moral miasma. The word Atheism simply means a Godlessness or philosophy, which is exactly what agnosticism is, by the testimony of its teachers. What is gained by the change of words is not to be seen, except it be to put the decent people of the world to the trouble of snuffing about until they are able to locate the old nuisance under a fresh covering. All hypothesis, all theories, all systems of thought are, in an immediate sense, produced by man's intellectual faculties; but in a more remote and philosophical sense, none of them are. The intellect of man is always a servant, never a master. While it is concerned in the evolution of all thought, there is ever a motive, back of all our intellectual operations, that prompts us to effort, and is the inspiring principle of all our actions. It is to the emotional, rather than to the mental department of human nature, that the real potential causes of all thought and action must be referred. Men do not indulge their appetites and lusts merely because intellect, in its perverted state, sanctions and approves such conduct, neither do men enter deliberately upon a course of martyrdom or self-denial, because philosophically the consequence of such a course may seem to be proven desirable; but men usually accommodate their courses of reasoning to suit that emotional bias peculiar to their natures, so that we have scores of thinkers of equal talent on each side of almost every vexed question; men differing not at all in intellectual capacity, but with widely different emotional organizations, as witness their daily habits, and prepossessions. Before attempting to controvert this proposition regarding the supremacy of the emotions, try if you can, to imagine men exposing themselves to fatigue and danger in acquiring food, who have no sense of hunger; or anxiously seeking wealth, while they have no wants to supply, or end to gain thereby; imagine a Napoleon scaling the Alps, as a means of demonstrating the feasibility of such a project; or a Howard, spending a life in self-sacrificing service to humanity, for the sole purpose of proving to the mind that benevolence brings more happiness than selfishness. That these are incidental objects, none will deny, but, that they constitute the prime motive in any of these cases, is a proposition too absurd for serious refutation. Behind all theology, lies the RELIGIOUS INSTINCT, and behind all scepticism lies the irreligi-

ous instinct, and it is in the analysis and verification of these instincts that true science is especially concerned. To assert, as some have done, that Atheism is purely of intellectual origin, is like supposing the machinery of state government to be set up for the purpose of intellectual amusement. I doubt if men ever, either embrace or refuse a call to seek the Lord, from purely intellectual motives. Religious emotion is as natural to some as to eat when hungry, or to drink when athirst; while to other natures of equal intellectual endowments, the bare thought of piety as applied to themselves seems to be spontaneously repugnant. The question for us to decide, in the name of true science, is, which course is the natural one, which sentiment is instinctive, and which is not, regarding man as God made him, not as he has made himself. Put this question to a vote, and a large majority of the intelligent and truly noble of every age will decide the case overwhelmingly in favor of religion. This fact proves that religious sentiment is natural to man in his most cultivated state. The claim that culture leads to Atheism, is most absurd. None but the wilfully ignorant could advance such an idea, in view of the Atheism so frequently displayed at saloons, biliard halls, gambling-houses and race-courses. Atheism has built no colleges, placed no jurist on the Supreme bench, given laws to no people. Germany is a land of science and philosophy. She invites our young men to come to her fountains of knowledge, and learn there how to delve deeper into the labyrinths of scientific investigation, and soar higher in the mazes of philosophical inquiry, than they can ever expect to do at home. Yet Joseph Cook says that "there is not in Germany to-day, except Hackel, a single professor of real eminence who teaches philosophical materialism;" (Biology, p. 157,) and Prof. Christlieb of Bonn, while addressing a meeting in Edinburgh in 1881, affirmed what Frothingham soon after reluctantly confessed in New York, that Evangelical Christianity is stronger in Germany, despite the boasts of sceptics, than it has been at any preceding period of the present century. German thought, from palace to hovel, is governed and moulded by her Kauts, her Fichtes, her Goethes, and Lotzes, not by the sceptics, conspicuous for their rarity alone. Prof. Wholuck told Joseph Cook, that in Germany a man's education was considered defective, if

he leaned to Materialism. You will get a correct idea of the philosophical connection existing between Materialism and Atheism by recalling to mind the memory of the Siamese twins. The one pair physically, the other metaphysically, inseparable, death inevitably results from their disunion. Bear this illustration in mind, and you will find use for it in the further developments of our subject.

There are but two sources of knowledge—Nature and Revelation. It is very evident that neither the doctrine nor the sentiment of Atheism could have come by revelation, since it not only denies the fact of revelation, but absolutely spurns the notion that any Being exists who could give us a revelation. From nature, Atheism could not come, in the sense of a creative endowment, since the existence of a Creator is denied. The intellectual causes of Atheism are very apparent. Satan, who is more shrewd and diplomatic than Voltaire, Tallyrand, and all the world besides, often helps men to make mistakes of judgment. But whence the sentiment that prompts men to set their intellects at work to disprove the existence of a Deity? Whence the desire to have no God? Rightly constituted men and women cannot help believing in a God, however much they may feel a desire to do away with the idea that there is one who enacts righteous laws, and punishes their infraction. Even wicked men, in spite of their wickedness, believe and tremble; but the Atheist, on the contrary, appears to find something ridiculous in the notion of man's dependence upon, and responsibility to, his God. Undoubtedly, men may be instructed into a state where all the natural bias of the mind is opposed to religious belief and practice. In other words, men may have an irreligious, as well as a religious bias. But, while the one may exist as a fundamental faculty of the mind, and therefore a gift from God, the other cannot arise except it be by chance, and therefore proves nothing for or against the existence of God; and, should there be no God, his non-existence would have to be proved by other considerations. If it be natural for man to possess all his faculties by chance, as the Atheist affirms, then there can be no such thing as order or harmony in nature, such as we know there is; but if man's faculties came by design, then the religious instinct is fundamental and organic, since it pertains to the characters of



all the human race, with some very insignificant exceptions; and the sentiment or instinct of Atheism, must therefore be unnatural, must result from the absence or deficiency of some proper and God-given instinct. According to the Christian idea, which holds strongly to nature as the work of God, and therefore perfect in its adaptations, the Atheist is out of harmony with nature, which requires an even, harmonious development of all the faculties. It is very evident therefore, that all axiomatic truth, which is founded on pure reason, and deduced from a consideration of the mind and its operations, must of consequence oppose the doctrine of Atheism, and demonstrate its fallacy, because the first principles of Atheism are in contradiction to the known constitution of the mind. It might easily be also demonstrated that all forms of irreligion are violations of man's nature, which is constituted with especial reference to religious objects. But we must next allude to a subdivision of the argument from nature, viz: the evidence of the physical senses. It is here alone that materialistic arguments appear to a good advantage, and seem to some minds to possess primary importance; yet, even here, they are delusive, for a mere superficial acquaintance with the habits of matter, without any knowledge of its origin or nature, can never lead us to a perfect understanding of the laws of mind. Prof. Draper says explicitly of the Greek sceptical philosophy, that "in all its investigations the starting point had been material conceptions, depending on the impressions or information of the senses;" yet "within a single century Greek philosophy had come to the pass of intellectual despair." (*Int. D. of Europe* p. 162.) He is also very plain in asserting that "at a very early period in philosophy the senses were detected as being altogether unreliable "as a guide to universal, absolute truth. (*Idem* p. 171.) Yet "man is so constituted that he cannot live for any length of time without a form of religious worship." (*P.* 192.) Is it not passing strange that men will stop their ears from hearing the loving tones of a holy God speaking to them through his word; turn their backs upon the testimony of their fellow-men; continue to so act as to deride the highest and noblest feelings of human nature; go into hysterics over the discovery of some fanciful Bathybius; leap with extasy at some suggestion regarding the



character of a little shapeless microscopic mass known as a moneron; and yet stoutly maintain that there is no Devil who ever leads persons astray? Notwithstanding Atheists profess to derive their belief solely from the teachings of nature, nothing can be more unnatural than their logic. It certainly cannot be the nature of rocks and mud to grow up into men and women. Why is not the whole earth intelligent, if it is according to its nature to produce intelligence? The slime at the bottom of the ocean, called Bathybius, never speaks, thinks, or acts intelligently, yet they tell us it has in itself the power to grow up into intelligent beings. How can it transmit qualities it never possessed? They also tell us that nature gave us our faculties. Think of a clod of earth or a clapboard (outside of the parental relation) teaching a person to be wise! Think of a rattlesnake teaching a man to be charitable! Think of a mud turtle, locust or tree-toad causing one to love music! They might by contrast, if the faculty were already supplied. Think of a parent that neither knows or appreciates her own qualities, giving the faculties of consciousness, ideality, &c. to her children! And then, they tell us there is no chance work about it either. Everything comes by necessity. And what kind of necessity? That kind which depends on the character of a moneron or beetle! Just think of it! That immortal poem, *Paradise Lost*, must have come down to us from a grub-worm; for does not Prof. Tyndall say that he can discern in the original fiery vapor out of which the world was made, the promise and potency of all life and motion? and does he not also tell us that not only heat, light, and magnetism, but even thought itself is only a mode of motion? So, if all the promises and potencies can be traced back to the original star-dust, they must have existed still more perfectly in the grub-worm. Think of a tadpole having, wrapped up in its little frame, the promise and potency of all those exquisite poems of Homer and Virgil, Shakespeare's plays, Pope's *Essay on Man*, Newton's *Principia*, The Declaration of Independence, and even Prof. St. George Mivart's *Essay on the Frog*! What a long-headed creature, to be sure, thus to provide, ages ahead, for its own literary immortality! The absurdities of Atheism are altogether too many to enumerate. They virtually destroy all science, for what knowledge can we have of that

which operates by chance? Ingersoll says there is no chance-work in Materialism; but, if he were to consult Webster's Unabridged Dictionary, he would find that chance work is that which occurs without forethought or design,—the very elements every Materialist is fighting and denying. It is no trouble at all to whip an Atheist with a Dictionary; and, for some of them, I think a spelling-book would be sufficient.

Now, if the faculties of man came by chance, or without forethought, if you please, how does it happen that the organ of worship is the only one that does not relate to some external fact or object! Man is very well organized with reference to his surroundings, if nature had only not made the grand mistake of making him a worshipping creature when there was nothing to worship!

Suppose we take up a little of the History of Atheism. Sir John Lubbock, who is a strong supporter of evolution, in his work on "The Origin of Civilization, and The Primitive Condition of Man," tells us (p. 119) that religion, like everything else, undergoes a process of evolution, and that the first and lowest state of the human race is a state of "Atheism; understanding by this term, not a denial of the existence of a deity, but an absence of any definite ideas on the subject." Undoubtedly the Baronet is correct in asserting that Atheism is the lowest state in which humanity is found, but there is not the least shadow of proof that such a state was the primitive one. We notice that these lowest savages are as far advanced in religious philosophy as any of our modern agnostic scientists. They do not deny the existence of God, because they have not intelligence enough. They simply say, we know nothing of God; we have no idea of what you mean. And what says Bradlaugh? I quote from a pamphlet called, "Is There a God," by Chas. Bradlaugh. He says, "The Atheist does not say 'there is no God,' but he says 'I know not what you mean by God; I am without idea of God.' " Can anything be more ridiculous than the invitation which the Atheist extends to us to embrace the same opinions held by the lowest savages? If their Atheism be not responsible, as we believe, for their degradation, it has at least failed to raise them to the high state occupied by many religious communities. Sir J. Lubbock says especially of the native Australians, (pp. 158, 159,)

“These people have no idea of a Supreme Being.” Has Bradlaugh borrowed his belief from the Australian, or has the latter borrowed from such teachers as Bradlaugh in the remote past? “They do not believe in the immortality of the soul,” says Sir John, which brings to our minds the Siamese twins of theology, spoking of awhile ago. “Nor is morality in any way connected with their religion, if it can be so called. The words ‘good’ or ‘bad’ had reference to taste or bodily comfort, and did not convey any idea of right and wrong.” So we see that the same people who had no idea of God, and a future life, were also destitute of any ideas of right and wrong. The same correspondence between religious and moral obtuseness may be observed in the history of ancient enlightened Greece and Rome. Can it be possible that these people once had teachers who said to them, as Epicurus said to his followers, seek sensual enjoyment as the end of your existence; or, as Carneades declared, right and wrong cannot be distinguished from each other; or, as Tyn-dall said to the laborers of England, “You commit crime simply because you cannot help yourselves; we punish you because we cannot help ourselves?” Or, perhaps, they followed such teachers as David Hume, who taught that every appetite and passion should be gratified if it can be done within the limits of state enactments; or Ingersoll, who teaches that parents have no business to try to govern their children, and God no right to punish us. And perhaps some of their teachers may have led such lives as Voltaire, Roussou and Paine did. If so, we cannot wonder that they have lost all sense of moral responsibility.

Lubbock also includes among the Atheistic tribes, the aborigines of California, who, he says, (p. 160,) “Had no magistrates, no police, and no laws. Idols, temples, religious worship or ceremonies, were unknown to them. \* \* \* Every one did as he pleased, and all vices and misdeeds remained unpunished. \* \* \* The Californians lived as though they had been free-thinkers and materialists. \* \* \* Their language has no words for ‘God’ and ‘soul’.” The Baronet here describes an Atheistic community to perfection. No God, no soul, no church, no laws, no government. Plenty of vice and cruelty, but no punishment. Infidels have always argued against punishing anybody for wrong-doing. Most of them, like Robespierre,



strenuously oppose capital punishment; and, while he at last suffered its penalty, it is to be feared that many of them are reserved to a worse end, even "the vengeance of eternal fire." Even God, says the infidel, has no right to inflict punishment, for the wrong doer cannot help himself. He was born with this or that propensity, which compels him to sin, and he cannot avoid it. And this, too, in the teeth of Ingersoll's admission, in eulogizing Humboldt, that all truly great men are such in spite of adverse circumstances. Some of these circumstances are known to extend to the cerebral organization, for great men were proverbially dull boys. I have always wondered why infidels are so opposed to the doctrine of depravity, unless they wish to make a few exceptions about home. They seem to have about as poor an opinion of the natural state of the human mind and heart as Christians can possibly have, the only difference being in this, that they believe this depraved and vicious state is an eternal necessity, having been decreed by an ancient moneron, who cannot now be resurrected to reverse the decree. If they would only admit the plain scientific fact that their stolid indifference is a better proof of depravity than the religious enthusiasm they so bemoan, there might be some hope for them. The Kaffirs, the Zulus, and several other tribes are also included in the list of savage agnostics, over whom, Lubbock says, "The fetichism of the Negro is a decided step in advance." Burton, the great explorer, also declares that "Atheism is the natural condition of the savage and uninstructed mind, the night of spiritual existence." (Or. of Cio. p. 123.) "It is evident, says M. Bick, "that the Arafuras of Vorkay possess no religion whatever; \* \* \* of the immortality of the soul they have not the least conception. \* \* \* Their idea was, when you are dead, there is an end of you." (Or. of Cio. p. 122.) Some of the savage tribes have a philosophy that might well be call Ingersollism. Ingersoll declares that, if there is a God, nature proves Him to be a monster. Speaking of some of the divine commands, he asks, "Who could worship such a fiend?" The Eastern Negroes, when spoken to by Burton about God, "eagerly asked where He was to be found, that they might kill him." Ingersoll, over the grave of his brother, said, "Life is a narrow vale between the barren peaks of two eternities." The only answer



to man's prayers and longings after immortality, he tells us, "is the echo of his wailing cry." "He is finished"—is the East African's last word concerning parent or friend. "All is done forever," sing the West Africans. How like the funeral dirge of Atheism in Illinois and Africa! When Moffat endeavored to explain to a chief about God, he exclaimed, "Would that I could catch it, I would transfix it with my spear." (Or. of Cio. p. 163.) Henry C. Wright, the infidel, says of any God whose laws demand capital punishment for crime: "Kill the God, let the man live." Ingersoll says, "Nature embraces with infinite arms all matter and all force," and "a God outside of nature exists in nothing, and is nothing." Mr. Artus relates of the West Coast Negroes, that "there was no persuading them that any earthly blessings came from God. They said the earth, and not God, gave them gold, which they had to dig out of its bowels; that the earth also yielded them maize and rice, and that not without the help of their own labor; that for fruits they were obliged to the Portuguese, who planted the trees; that their cattle brought them young, and the sea furnished them with fish; \* \* \* so they could not see how they were obliged to God for any of these benefits." (Or. of Cio. p. 131.)

Ingersoll asks how a benevolent deity can be supposed to create hurricanes, volcanoes, earthquakes and miasmas? The Eastern Negro propounds the equally grave philosophical question: "Who but your God, then, lays waste our homes and kills our wives and cattle?"

Ingersoll says he could have suggested improvements had he been present at the creation. He would have made good health catching instead of disease. The inhabitants of Kamskatka, according to Kotseboe, are equally smart. They say, "If God had not been so stupid, would he have made inaccessible rocks, and too rapid rivers?" (Or. of Cio. p. 134.)

We see, then, that it is Infidel, not Christian, teachers, who are striving to pull the human race back into barbarism. They present us with the doctrines of savages and devil-(demon)-worshippers, expecting to see us embrace them with open arms. Could imbecility go farther?

If Scepticism has made the savages what they are, let us thank God for Religion. If, as infidels say, there is the primi-

tive faith, let us not take the sure infidel road back to it. We should maintain our present advantage, according to the principles of that endless progression so much talked about, and not be ensnared by a fallacy too transparent to deceive even a child; for Athens, Rome, Paris, and Africa, will not soon be forgotten, or their literary monuments ignored.



## LECTURE II.

BOODHISM THE START OF PHILOSOPHICAL ATHEISM—SIN AND DOUBT EXISTED FROM THE BEGINNING.

“Now there was no smith found throughout all the land of Israel: for the Philistines said, lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goods. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Johnathan: but with Saul and with Johnathan his son was there found.”—I Samuel, xiii: 19-22.

Rev. T. DeWitt Talmage, D. D., in commenting on the above text, says: “These Israelites might again and again have obtained a supply of swords and weapons, as for instance when they took the spoils of the Ammonites; but these Israelites seemed content to have no swords, no spears, no blacksmiths, no grindstones, no active iron mines, until it was too late for them to make any resistance. I see the farmers tugging along with their pick-axes and plows, and I say: ‘Where are you going with those things?’ They say: ‘Oh, we are going over to the garrison of the Philistines to get these things sharpened.’ I say: ‘You foolish men, why don’t you sharpen them at home?’ ‘Oh,’ they say, ‘the Blacksmith’s shops are all torn down, and we have nothing left us but a file.’ So it is in the church of Christ to-day. We are too willing to give up our weapons to the enemy. The world boasts that it has gobbled up the schools, and the colleges, and the arts, and the sciences, and the literature, and the printing-press. Infidelity is making a mighty attempt to get all our weapons in its hand, and then to keep them. You know it is making this boast all the time; and after a while, when the great battle between sin and righteousness has opened, if we do not look out we will be as badly off as these Israelites, without any swords to fight with, and without any sharpening

instruments. What we want is scientific Christians to capture the science, and scholastic Christians to capture the scholarship, and philosophic Christians to capture the philosophy, and lecturing Christians to take back the lecturing platform. \* \* \* Oh, church of God, go out and recapture these weapons." (The Masque torn off, p. 384, &c.)

To the above we may add the following remarks by that justly celebrated author and Christian scientist, Thomas Dick, L. L. D. While confidently affirming that "it is in the sacred oracles alone that the will of God, the natural character of man, the remedy for moral evil, the rules of moral conduct and the means of moral improvement are clearly and fully unfolded; the learned writer is nevertheless so alive to the dangers, and even the impiety of limiting our aspirations to the acquirement of scriptural knowledge only, that he thus discourses: "It is foretold in the sacred oracles that men shall speak of the might of God's terrible acts; that his saints shall speak of the glory of his kingdom, and talk of his power to make known to the sons of men his mighty operations, and the glorious majesty of his kingdom.

"This prediction has never yet been fulfilled in reference to the great body of the Christian church. For, where do we find one out of twenty among the hearers of the gospel, capable of rehearsing the 'terrible acts' of God, either in his moral or his physical operations—of tracing the dispensations of his providence towards nations and communities, in a connected series, from the commencement of time through the successive periods of history—and of comparing the desolation of cities and the ruin of empires with the declarations of ancient prophecy? Where do we find one out of a hundred capable of expatiating on the 'power' of Jehovah, and on the most striking displays of his perfection which are exhibited throughout the vast creation? Or where shall we find those who are qualified to display the magnificence of that empire which is established in the heavens, embracing within its boundaries thousands of suns and ten thousands of worlds? \* \* \* We should behold our preachers explaining the principles of religion with such clearness and energy, that they should seldom need to recur to the subject, \* \* displaying the majesty and supremacy of God in the operations of his moral government among the nations, descanting on his



glorious attributes, exhibiting his wisdom in the arrangements of nature and the movements of his providence, illustrating his omnipotence and grandeur from the glories of the firmament, directing their hearers to the contemplation of the works of his hands." (Improvement of Society, pp. 321, 322.) The same writer affirms that the general diffusion of such scientific and historical knowledge "would be productive of an increase of moral order, and an improvement in moral conduct," because "every action that is truly virtuous is founded on knowledge," understanding the term virtue to mean "Christian morality, or that holiness which the Scriptures enjoin." (pp. 242, 244.) And for fear lest the above statements might prove insufficient, Dr. Dick again says that, "in order to acquire a just and comprehensive conception of the perfections of Deity, we must contemplate his character as displayed both in the system of Revelation and in the system of Nature, otherwise we can acquire only a partial and distorted view of the attributes of Jehovah. The Scriptures alone, without the medium of his works, cannot convey to us the most sublime conceptions of the magnificence of his empire, and his eternal power and God-head. \* \* \* The Scriptures declare, that as 'the works of Jehovah are great,' they must be 'sought out,' or thoroughly investigated by those who have pleasure therein; and a threatening is denounced against every one who 'disregards the works of the Lord,' and 'neglects to consider the operations of his hand.'"

In continuation of the thought of the first part of last evening's discourse, and also of the above quotations, we may remark that to a mind transfigured by the ennobling and enkindling harmony of science and Religion, those constraints which ignorance and bigotry would impose to limit man's vision to narrow and dingy avenues, must ever seem puerile. The scripture writers refer almost constantly to nature for proofs and illustrations, which is the highest possible indorsement of such plans of argument. Most of those who have undertaken the work of disseminating throughout the world a knowledge of the divine plans for human salvation from the evils of this evil world, have not had the opportunity, or have not seen fit to prepare their minds to answer those objections which warped intellects and disobedient hearts, strengthened in their evil ways by an adroit

but serpentine philosophy, are ever making to the rough, rocky, and thorn-hedged path which leads to eternal glory.

This neglect is to be deprecated, if not condemned. In every great conflict, the followers of God have been compelled to seize their own rightful weapons from their thieving adversaries. It was thus that Benaiah acquired his warlike reputation, thus David slew the Philistine, thus Christ refuted the Saducees.

When I look upon the exceeding great importance of those sublime teachings which are calculated to make us wise unto salvation, which oppose the spread of all sin, delusions, and misery, and which not only propose to, but actually succeed in elevating man through the pathway of purity and holiness, I can conceive of but one rational inquiry as to the manner of convincing men of their truth, and that is, which is the best, the most effectual way?

The Deism of the eighteenth century was met upon its own ground by such men as Butler, Watson, Leslie, &c.; and ignorance of the sweeping victories which they won has alone prevented the very few remaining traces of Deism among the unlearned from being swept away in the common ruin which fell on the short-lived cause. The result to the church was the development of natural theology as now taught in all our colleges and seminaries. The camps of the Deists were broken up and their forces put to flight by men who had donned the whole armor of the Christian warrior, not neglecting to "add to their faith knowledge;" and who firmly believed that so wise a Being as the Father of Spirits never made a world whose course of conduct would condemn the wisdom or beneficence of its creator. What they accomplished in their conflicts with Deism, we may likewise succeed in doing in these perilous times with Atheism and all its illusive sophistry, for "there is no knowledge, nor wisdom, nor understanding that is against the Lord."

We do not, of course, believe that all theological and metaphysical questions are to be tested by human reason alone. Such an admission would be fatal to the opinion so well-grounded and so universally believed, that there is a definite limit to the human understanding. The Sceptics themselves, as we shall presently see, have been the very foremost to declare that we have, outside of revelation, no criterion of truth; that we can

only conjecture in regard to what things are true and what false, what is right and what is wrong, but can never know. Cicero admitted that the will of God was the true criterion, but denied the possibility of ascertaining what the will of God might be without a revelation, because the human faculties had become so distorted from their natural functions as to be wholly incompetent judges of nature's teachings. (Watson's Institutes, vol. 1, pp. 45, 46.) Socrates and Plato affirmed that not only religious and moral ideas, but virtuous conduct, must be by divine inspiration, since no course of reasoning was sufficient to demonstrate from nature, the usefulness of virtue (Calvinistic Library, p. 15.) Yet there are some foolish persons, even in this enlightened age, who would subject the doctrine of the Holy Trinity, the miraculous conception, the new birth, and many other questions of like intricacy to the decision of that carnal mind which is at enmity against God, because too much in love with sin to submit to His holy law. Yet, in science, or philosophy, they will readily admit that reason cannot guide us to the bottom of any subject. As Dr. Spurzheim well says, "our knowledge is purely phenomenal; we cannot know the essence of anything."

Such theological questions as the above are like the scientific questions relating to the origin of matter, the nature of substance, the efficient cause or causes of thought and feeling, &c., which Tyndall and others have admitted to be inexplicable, and beyond the domain of reason and investigation. Human reason must of necessity be fallible in some things, and measurably uncertain in many things, because no single finite mind can grasp and hold all the facts, or rightly weigh all the probabilities that cluster around any investigation into the Nature, plans and methods of an omniscient and omnipotent Being. The child cannot comprehend all the reasons governing the actions of a parent; so, neither can a grown up child of God know all the secrets of His character and purposes, especially if they have never studied his manner of working, or ever received any direct communications of his mind.

An instance of this is to be found in Prof. John Fiske's "Anthropomorphic Theism," where he most confidently assumes that a new definition of law is needed to apply to the laws of nature, which laws he assumes to indicate merely the "order of



sequence among certain phenomena," and not, like all other laws, to constitute an "expression of the will of a superior." Here, as everywhere else, our conjectures regarding the unknown should be guided by known principles.

"Say, first, of God above or man below,  
What can we reason but from what we know?"

All fathomable laws are known to emanate from the intelligent will of a superior being. How then can we reasonably presume the opposite state of things to exist in the realms of the unknown? Another instance, equally glaring, may be found in the same author, where he asserts that there can be no Supreme Intelligence, because, if it exists at all, it must like human intelligence, be a product of environment. This is assuming, without a particle of proof, that environments of themselves produce intellectual development. But, if so, they should make everything, even clods of earth, intelligent.

Such weak sophistry results from attempting to make reason the sole judge of things beyond its ken; despising revelation, yet trying with assumption to bridge a chasm which nothing but God's word can span. But, as the foolishness of the child cannot set at naught the authority of its earthly parent, so neither can the imbecility of man annihilate any of the purposes of God.

"In pride, in reasoning pride our error lies;  
Men quit their sphere, and rush into the skies."

The parental relations of God to man must indeed be allowed full weight in favor of the theistic side of the argument, or all controversy would be entirely useless; since, to adopt premises exactly the opposite, as some sceptics illogically as well as sacrilegiously do, is to prejudge the case in their own favor before hearing the argument.

Every hypothesis is of right entitled to be exhibited in the light of its own premises, and in this light the silence of sceptics proves Theism to be invulnerable. To make this plain to every one, take the following legal case: two men brought suit against each other for assault. The question depended on which was the aggressor. In the hearing of the case, each party was permitted to declare the other party the aggressor, and to produce testimony to sustain his allegations. After all the evidence was in, the credibility of the parties, their behavior upon the witness stand, &c., was permitted to decide the case, the evidence being



equal. But suppose that the testimony of either party had been first received and then ordered to be considered in the light of the premises of the opposite party, which affirmed the guilt of the witness, is it not evident that no fair trial could be had? So, if we were to proceed upon the assumption that the Framers of Worlds is to be judged as though we could understand him, and condemned as though he were finite, we might as well be put into the arena of mortal combat with our arms and legs tied.

Such will be our position and claims whenever we begin to discuss the doctrines of religion. In the meantime, we grant the Atheist or Agnostic his premises, until he can be shown to have himself overturned them.

Another important thought in connection with the preliminary discussion of this subject, and another reason for insisting on the propriety of such discussion, is that, according to the best authority we have, based on scripture, reason, and a church tradition so ancient that the memory of man runneth not to the contrary, the crime against the Holy Ghost, which hath forgiveness neither in this world nor in the world to come, can be nothing more nor less than Atheism; by which term we mean, not simply an intellectual incapacity for comprehending certain doctrines of scripture, but a wilful rejection of substantial proof, and a settled acquiescence in the conclusions growing out of such wilful ignorance. There can be no possible doubt that the tendency of modern atheistic thought is to deny to scripture evidence and testimony, as well as to church traditions, that proper degree of weight which naturally belongs to human testimony, and which the unbiased mind instinctively accords to reasonable evidence. Such conduct on the part of the modern scoffer indicates the possession of a mind and heart that rests from choice in the bleak and howling wilderness of infidelity, and for such there is no possible absolution from sin and death, neither in this world nor in the world to come. How patiently and assiduously we ought therefore to labor for those who have not yet reached this fatal extremity!

In the infancy of the human race, neither the existence nor the omnipotence of God was ever questioned; His justice and mercy might alone be disputed by the disobedient, who suffered, as they thought unjustly, for their crimes. For twenty-five hund-

red years, there is not a scrap of written history or trustworthy tradition to show that any person, whether intelligent or unintelligent, learned or unlearned, ever undertook so rash an act as to dispute the universal belief of a God who sitteth in the circle of the heavens, and presides over the majestic operations of the universe. At the time when the book of Job was written, (1520 B. C.) not a single intelligent teacher of Atheism had yet appeared. India, the future home of Boodha, had never yet heard it intimated that there might not be any Maker of Worlds, any Father of Spirits. Ignorance, pride, and disobedience had become prevalent, and had exercised their share of influence in degrading the inhabitants of the world into idolatry of various kinds, but the last link in the golden chain of faith which binds the soul to its God had not yet been wholly sundered, neither had those original notions of the providential care of heaven over those on earth who sometimes look up thereto with filial emotions, been wholly obliterated. We find at present only a very few tribes so low as to have no remembrance of original theistic ideas; and even those few tribes have, in most cases, some custom or ill-defined notion which points back to more definite ideas in the remote ancestry. This fact will be more evident in the subsequent lectures. Had there been any controversy in the preceding ages upon so important a question, some scrap of history,—some fragment of tradition, or some monument in sculpture, would certainly have preserved it for our benefit; but the absence of such proof, notwithstanding the philosophic culture which then flourished in Egypt and India, prove beyond the possibility of a doubt that the shadows of a primitive knowledge concerning the Almighty himself yet lingered about the homes of the least degraded of the human race, and continued to awe their minds into reverence for the faith of their fathers, if it did not entirely succeed in warming them into obedience.

Draper, the historian, informs us that “at the period when we first encounter the Hindoo mind, historically or philologically,” which cannot be far distant either way from the period of Job, “they were settling to their own satisfaction problems requiring a cultivated intellect even so much as to propose,” (Intel. Devel. of Europe, p. 25;) yet it was not until nearly a thousand years after, that Gotama Boodha first began to incorporate a genuine

atheistic sentiment and bias to the Asiatic philosophy. And, even at that time, so cautious was this teacher of the Hindoos, that only the more metaphysically inclined among his followers were able immediately to discover the undeniable tendency of his doctrines to end in Atheism.

Among the Greeks, however, where the Boodhistic philosophy almost at once began to be disseminated, the same religious restraints did not exist. The Greek population was made up of conflicting elements of different rationalities, which by their strife had already begun to develop a spirit of inquiry, out of which might then be dimly seen the vision of decay in their polytheistic faith. There was also a vigor in the Greek mind, which, unlike the Asiatic, impelled them to hurry all philosophy on to its practical conclusions. Thus, the seed of Atheism, once planted in a soil at once so intellectually fertile and so religiously barren, grew so rapidly as to soon cast its Asiatic cotemporary utterly in the shade. While the Hindoos and Chinese, in their stolid indifference have continued in undisturbed, homogenous tranquility, dreaming their narcotic dream of ease and helpless fatality, gradually but insensibly losing every trace of their pristine intellectuality, the more active Greeks seized immediately upon the vital elements of that terrible belief, and dashed on to a ruin so sudden, so magnificent in its superficial appearance, yet so appalling in its moral results, as to startle the world. Such were the first results of philosophical scepticism.

As to the date of Boodha, a great difference of opinion has until quite recently prevailed, some placing it 400 years B. C., while others have contended for a thousand years or more. Even his followers themselves disagree to the extent of more than a thousand years in describing the period of his advent. (See Bennett's *Sages*, &c., p. 40.) While several authorities were at first inclined to concede to Boodha an antiquity of at least 1,000 years B. C., the tendency of later investigation has been to shorten these figures nearly one-half, placing him as a cotemporary of Socrates and Democritus. It is generally admitted that Menu, Hindoostan's most ancient lawgiver, lived near the dawn of their civilization. D. M. Bennett, the Atheist, declares that Menu's "history reaches farther back into antiquity than any lawgiver known to the world." He should have



said the heathen world, for Moses lived at least 500 years earlier. Draper on the contrary, though an infidel, is more consistent in his views, and more accurate also in his dates, affirming that "the Institutes \* \* were written about the ninth century before Christ," (Int. D. of Europe, p. 46,) which would make Menu nearly cotemporaneous with the prophet Isaiah. It was to reform the doctrines of Menu and the Vedas from the corruptions which had then crept in, that Gotama Boodha gave the best energies of his life; but, while he succeeded in banishing much of the superstition of his time, and placing the religion of India upon a more speciously moral basis, he also succeeded in planting a more noxious weed than the one which he sought to exterminate.

Draper, in defence to certain obsolete authorities, grants Gotama to have lived in the tenth century before Christ. which involves him in the absurdity of supposing the Reformer to have lived before the beginning of that degradation in religion which he undertook to reform, for the historian himself speaks of the corruptions of Brahminism as occurring mainly if not altogether subsequent to the enactment of the Menu code of laws. (See Intellectual Developement of Europe, pp. 46, 47.) "The Avars, Siamese, and Cingalese, all fix him (Boodha,) B. C. 600," which is, in all probability, the utmost limit we can assign, consistently with truth. It is true that D. M. Bennett, in his book on the World's Sages, Infidels and Thinkers, stretches out these figures immensely, making Boodha to have lived more than a thousand years B. C., (as the more remote and boastful Chinese assert,) and the sacred books of India to be over 4,000 years old; but later researches than any he quotes, especially those of Prof. Geo. Rawlinson of Oxford, Eng., have entirely brushed away the cobwebs which ignorance has built on conjecture, and have demonstrated the worthless character of all the evidences hitherto relied upon by the worshippers of the heathen, to prove the immense antiquity of their demi-gods. Prof. Rawlinson begins the Indian and Greek civilizations cotemporaneously with the period 1,200 B. C., which allows about three hundred years from the first rudiments of Vedaic literature to the time of Menu in India and Hesiod and Homer in Greece. It is well known to every reader of ancient history that the theological ideas and the



philosophical plane of thought of India at the time of Menu, and Greece in the time of Homer, run almost perfectly parallel, the slight difference depending wholly on the polytheistic influence of the northern tribes on the Greek nation. After the period of Homer, and especially at the time of Socrates, the correspondence is still more perfect; while, a few centuries later, there is a strong divergence in Greece under the influence of the Sceptics, and the civilization of that country hastens to its ruin, while that of India follows on more slowly.

The philosophical character of the Boodhistic religion, its high moral status, and the peaceful manner of its propagation, make its doctrines more interesting to us than those of any later human production. It is admitted by all that Boodhism at the present day is Atheistic, but that it was so originally has been denied. The Duke of Argyll affirms that the Boodha was metaphysical and not an irreligious Atleism, which is the same thing as to say it was deceptive, holding the faith of the ignorant by an outward glamour of pious motive, while to the student it revealed itself as a blank negation of all religious truth. Draper says plainly, "the fundamental principle of Boodhism is that there is a supreme power, but no Supreme Being; \* \* no self-existent, eternal, personal God. \* \* \* Since he has no God, the Boodhist cannot expect absorption. \* \* \* The Boodhist has no religion, but only a ceremonial. How can there be a religion where there is no God?" While Boodha tacitly permitted his followers to retain their form of religion, he plainly told the favored and elect ones that the God they worshiped was a thing of the imagination, and hinted to the church at large that God was only a product of a previous grand scheme of evolution, and would finally be again absorbed by the forces of the universe. That D. M. Bennett should not lay claim to Boodha as an Atheist, while loudly exulting over the Atheistical Carneades, is entirely owing to the superficial character of his investigations.

Boodhism largely influenced the middle and latter periods of Greek philosophy, as Brahminism did the earlier periods, but there were in it no seeds calculated to preserve the moral vigor of a nation. On the contrary, it proved itself to be a carrosive element, which, by undermining all faith in a Divine Being, by sapping the foundation of moral responsibility, and by finally

dethroning intellect itself amid the prevailing anarchy of doubt, has at last demonstrated to the world that a Godless materialistic philosophy has no aspirations except those which lead downward, no heaven but annihilation, no goal but sensualism. Though Boodhism was not outwardly Atheistic at first, it rapidly became so, through opposition to Brahminical superstition, and also because of its own inherent tendencies. Any system of instruction which regards the Supreme Being as merely the product of pre-existent forces, without pre-eminent power or personality, while it may, through veneration for its predecessor, retain the outward symbols of religion for a time, and while it may formulate a code of morals to all appearance impregnable by the forces of logic, yet has no base for its existence in a world created and sustained by that Almighty Being whose majesty it so dishonors, and whose beneficent plans it so deliberately seeks to imperil. Morality in its proper sense is purity of heart or holiness. No outward politeness or enforced charity is of any account in this world or any other; neither is a negative harmlessness, born of craven fear of the law, and betokening no better inward motive than cowardice, of any real value. It makes a man harmless at the expense of his usefulness, agreeable at the price of trustworthiness. Without a divine basis, real morality cannot be known to man, and no Atheist or agnostic has ever tried to establish such a thing, while most of them have declared the uselessness of such a code. Boodhism, therefore, as a moral code, is a mere pretense and sham. There can be no real morality without religion. A brief view of its consequences will convince any one of this. While the world is indebted to Moses and Menu for the sublime character of Plato, Socrates, Solon, Pythagorons, Zoroaster, Christna, and even the founder of Boodhism; the latter, by drifting away from all original theistic landmarks, became responsible for the sceptical schools of Athens and Rome, where the foundations of all science were uprooted and destroyed; where reason was distrusted; revelation ignored; the evidence of the senses declared spurious and uncertain; moral responsibility flatly denied; virtue regarded as an accident, a folly, or a crime; wisdom, discarded; selfishness, advocated; sensualism, recommended; vice, extolled; licentiousness, crowned with the laurel wreath, and embalmed in poetry;

sodomy, perpetrated in popular songs; slavery, ornamented with brutality, and decked with the plumage of remorseless wrong; heaven, mocked and scorned; earth, made a sensual elysium to the wealthy and powerful, and a dungeon to the poor and virtuous; death, welcomed only as a refuge from the consequences of an ill-spent life, to a guilty and deformed soul. For all these things, as well as for the debased condition of all oriental communities to-day, Boodhism is largely responsible. Though Gotama Boodha was a polygamist before he was a public teacher, and though he encouraged public courtesans and honored them with titles, and spent his last years as the guest of the Chief of them, yet to no specific immoral act can we point. Whether history is too meager, or whether his outward conduct, like that of a few of the most careful among the Greek philosophers, was wanting in flagrant violations of the rules of public morality, cannot now be certainly known. That he meditated much, is indisputable; and we know that studious habits, even with the undevout, have a tendency to keep the baser passions within bounds. But of the effects of his doctrines upon others, when adopted as a rule of conduct, we may speak more confidently. All Asia has felt his influence for more than two thousand years; and to-day his image is worshipped in their temples, from the Indas to the Hoang Ho, and the Great Tooth of Boodha occasions such pious pilgrimages as those of Mecca and Jerusalem.

Though Boodha's life had been immaculate, the noxious influence of his godless philosophy could not have been averted. It does not require a bad man to corrupt the world; a great, but mistaken one, answers better the purpose of Satan. Nor is it needful that a system of religion be as immoral as that of Joe Smith or Mahomet, in order to insure the ruin of its adherents. The only thing necessary to make it "the savor of death unto death" to every one who believes it, is that it be untrue. "Thy word [O, Lord,] is Truth." "Sanctify them through the truth," for "without holiness no man can see the Lord."

As an intellectual achievement the Philosophy of Boodha stands very high in the historical niche assigned to it by candid criticism; but, as it was Godless, it has been a reproach to every nation embracing it, and has spread moral devastation along its

lengthened track. Every system of materialistic philosophy that has ever been constructed upon Boodha's foundation, down the centuries from Democritus to Spencer, and from Diogenes to Ingersoll, has struck parricidal blows at the bulwarks of civilization, and sought to undermine the pillars of national integrity. Yet none of their leaders openly advise to commit crime. They simply, like Boodha, steal away the old landmarks which limit the freedom of man to the sphere of obedience to God, and cut those welcome fetters which bind the willing soul forever to its Maker, for life and love and purity and bliss throughout eternity. Frederick of Prussia, the greatest of despots, gave religious freedom to his people. So did Cæsar, and so did Robespierre in theory ; but freedom such as makes property secure and life desirable, is found only where the religion of Jesus Christ prevails, and moral responsibility to a personal God is publicly acknowledged and maintained.





## LECTURE III.

## DIABOLICAL CHARACTER OF THE ATHEISM OF GREECE AND ROME—ATHEISM FULLY TESTED IN CHINA AND HINDOOSTAN.

Ingersoll asserts that "men are but the creatures of their surroundings, made what they are wholly by material causes, such as soil and climate;" and that great minds have never been found except in the "lands of respectable winters."

What a satisfaction it must be to him to know that the first and greatest teacher of Atheism was a native of India, a country where "respectable" winters are unknown, and where the flowers bloom their defiance to northern frosts from November to April, and from April to November!

Draper says in his "Conflict," (p. 122,) that "Boodhism \* \* acknowledges that there is a supreme power, but denies that there is a Supreme Being." Again he says (Hist. Intel. Dev. of E., p. 52,) "The Boodhist, having no God, expects extinction." "In a burning taper it [Boodism] sees an effigy of man. \* \* \* If we interrogate it respecting the destiny of the soul, it demands of us what has become of the flame when it is blown out, and in what condition it was before the taper was lighted." (Conflict, p. 122:) Dr. Davy says concerning the Atheism of the followers of Boodha: "The Boodhists do not believe in the existence of a Supreme Being, self-existent and eternal, the Creator and Preserver of the universe; indeed it is doubtful if they believe in the existence and operation of any cause besides fate and necessity. \* \* \* They appear to be materialists in the strictest sense of the term."

Boodha laid the foundation of all the philosophical scepticism that has since been developed. He affirmed, as Ingersoll does, that there is in the operations of nature no chance work, but an eternal physical necessity. He "denied the immediate interposition of any such agency as Providence, maintaining that the system of nature, once arising, must proceed irresistably according to the laws which brought it into being." (Int. D. of E., p. 57.) Thus, philosophically speaking, Gotama Boodha carried his speculations to the very verge of chaos. No materialist or sceptic of any age has been able to reach a point one step in ad-

vance of Boodha. Not one of them has been able to explain how unintelligent matter can originate intelligent laws, such as those by which it is governed, previous to the evolution of a human brain; or how intelligence and force can be inherent in that which it subordinates and modifies. Boodha seems to hold, as Prof. Draper declares, (*Conflict*, p. 122,) that force by its activity, gives rise to the manifestation of matter, thus making matter to be the effect, rather than the cause, of force; but he fails to show whence force originates, or how it can belong as a quality to that visible entity which it produces.

Such refined idealism only leads to the annihilation of all knowledge, and must of necessity end in materialism, since the absurdity of supposing an infinite force to act with invariable wisdom without having any conscious intelligence back of or within it, is too unbearable to continue to lodge safely inside of any cranium save that from which an empty Shell of metaphysics has banished the last traces of common sense.

To this termination, therefore, the Greeks carried the philosophy of Boodha, affirming the uncertainty of all theories respecting truth and falsehood, right and wrong. Draper unhesitatingly adopts Boodha's idealism, and undertakes to harmonize it with his own theory of the omnipotence of physical and material surroundings. His language is as follows: "He [Boodha] tells us that there is no such thing as individuality or personality—that the Ego is altogether a nonentity, [as much so as the flame of a candle.] \* \* And what is the result to which all this (reasoning) carries us? Is it not that, in the philosophical contemplation of man, we are constrained to reject the idea of personality, of individuality. \* \* \* The ancient philosophers [except Boodhists] gave too much weight to his [man's] individuality." (*Hist. In. D. of E.*, pp. 51, 173, 172.)

We must conclude from this that the utmost limit of sceptical thought, even the denial of the human, as well as the divine, personality, was reached by Boodha; and that, instead of the boasted advancement in philosophy since his time, there has been in reality no progress except in physics, and in zoological classification, which fields have been patiently explored by men who rejected the fundamental maxim of all the sceptics, that science was impossible. Only in the practical application of

doctrines devoting mankind to the practice of sensualism, have the multitudes of disobedient unbelievers been left perfectly free by their lauded leaders. We shall soon have occasion to consider Boodha's theories in the light of their moral results. In so doing, we take no exceptions to the moral standard theoretically set up by Gotama. Undoubtedly it was a part of the scheme of the arch-enemy of souls in introducing this great rival of the divine Savior, to give to his teachings the most fascinating and delusive character. Satan has usually appeared to man as an angel of light, and under no philosophical garb has he earlier or more successfully maintained this false representation.

We are perfectly willing to admit that by Boodha's moral code nearly every flagrant vice is condemned, and many of the virtues extolled; but we maintain that, under the silken scarf of a specious and superficial morality, was concealed the dangerous dagger of unbelief, and disloyalty to the GIVER of all good, which poisoned the stream at its fountain-head—the heart of depraved humanity. Draper is not backward in confessing of Boodhism that “since its object was altogether of a personal kind, the attainment of individual happiness; it was not possible that it should do otherwise than engender extreme selfishness.” (Hist. In. D. of E., p. 53.) In China the works of Gotama have been published by the government in four languages, and in 800 large volumes, yet “it is a melancholy fact that in China Boodhism has led the entire population not only into indifferentism but into absolute godlessness.” The reading of the [Buddhist] scriptures [he tells us] is regarded as an actual merit, whether its precepts are followed or not; and saying a formula by rote, or even turning the handle of a mill from which invocations issue forth, is considered as sufficient worship. (Hist. In. D. of Europe, pp. 54, 55.) Says Draper concerning the morals of the people who so zealously worship the tooth of Boodha and the shrine of Confucius: “the common expressions of that country betray the materialism and indifferentism of the people, and their consequent immorality. ‘The prisons,’ they say, ‘are locked night and day, but they are always full; the temples are always open, and yet there is nobody in them.’” (Ibid., p. 55.)

Dr. Belcher, who compiled from many authorities a sketch of Paganism, speaks of the tortures of unconvicted criminals, the



cruel treatment of domestic slaves and concubines, the murder of female infants by thousands, and the general inhumanity of these people whose only gods are Confucius, Boodha, and earthen idols. Dr. A. C. Roberts, editor of the Fort Madison (Iowa) Democrat, and an infidel, has been lately travelling in Boodhist countries, and he gives unequivocal testimony to the despicable idolatry of the Chinese, the praying machines in general use there, and the idols in their temples, supposed to possess healing powers, whose features have even been worn away by the hands of invalids seeking restoration. Another writer, (Watson,) who has written a symposium of Christian theology, says: "The modern idolatry of Hindoostan, which in principle differs nothing from that of the ancient world. \* \* is of great importance in enabling us to conceive justly of the true character and practical effects of idolatry in all ages. One Supreme Being is acknowledged by the Hindoos, [traces of Vedaism, not of Boodhism, remaining in this meager concession,] but they never worship him, nor think that he concerns himself with human affairs at all." Says Ward, in his history of the Hindoo Mythology, "The Hindoos believe in one God, so completely abstracted in his own essence, however, that in this state he is emphatically the Unknown, and is consequently neither the object of hope nor of fear; he is even destitute of intelligence, and remains in a state of profound repose," There is nothing in the above quotations from the earlier writers to contradict Draper's statement that the Boodhists are and always have been Atheists, for the God they describe is simply a semblance of a Deity, divested of deific and even of conscious attributes, set up to please lovers of the primitive faith; and neither is there anything here contradictory or rudimentary to the Spencerian system of philosophy, or that of any other modern agnostic. On the contrary, it embraces them all, speaking of the unknown and unknowable, the unconditioned and the illimitable, in the same terms, and with the same Atheistic and materialistic meaning, as Huxley and Bradlaugh et al. And that degraded, brutish, moral-miasma infected, wicked and idolatrous people still retain the same notions, showing most plainly the consequences resulting therefrom.

Well has an eminent writer, (Belcher,) said that the Chinese



and Hindoos are the best commentary on Atheism. Says Watson, "deceit and falshood have been the character of the Chinese according to the best authorities; and of the Hindoos it is stated by the most respectable Europeans, not merely missionaries, but by those who have long held official, civil, and judicial situations among them, that their disregard of truth is uniform and systematic." (Institutes, Vol. 1, p. 59.) Says Sir John Moore of the Hindoos: "It is the business of all to conceal and deceive." (Ibid.) Says Mr. Stackey, (Ibid) "the honest men, as well as the rogues are peijured," owing to the requirements of legal justice, so-called. Geo. Combe, in his articles on Capital punishment published some years ago in the Phrenological Journal, affirmed of British India that "no where in the world are crimes so frequent, or of such horrid character." We should remember that the correctness and beneficence of a system of philosophy or religion is not usually to be determined by the actions and deportment of its promulgator, who may have a sinister purpose to gain wealth, influence, rank or popularity, or may even be restrained by settled and fixed habits of his own which are not products of his philosophy, but of a previous system into which his early life was indoctrinated; but a system is better illustrated as to its capacity to benefit mankind, after a wide scope has been reached, a vast number of persons brought under its influence, and a long interval of time has elapased to bring hereditary changes into a bold relief.

Concerning the creation, Boodha affirms nothing, except to teach a series of absorptions and recreations consistent with its parent Brahminism, and depending on the nature and constitution of things, rather than on the will of any supreme directing mind. At the time of Thales, (640 B. C.) Boodhistic theories had not penetrated into Europe, and we find Thales declaring that water was the primordial element out of which all things originated, and in which the Deity in some manner resides; Anaximines, affirming that air is the true invifying and creative element; and Heraclitus, teaching that in fire resides the primitive and creative force. The latter expressly acknowledges the presence and controlling power of intelligence in the creation, though he fails to distinguish between the material element fire and the intelligent principle guiding all things in their pro-

duction from heat. He had no idea that any one would ever speak of "heat as a mode of motion." But Pythagorons, born a century later than Thales, adopts notions concerning matter and the creation, very similar to those of Boodha, affirming that the world itself is an illusion, and could not have had any origin in time. The Gleatics also, according to Draper, "land us not only in blank Atheism, but in a disbelief of the existence of the world." (Draper, p. 99.) The language of Boodha is as follows: "As to the external world, we cannot tell how far it is a phantasm, how far a reality, for our senses possess no reliable criterion of truth. (Idem, p. 51.) It is a noticeable fact that many savage tribes entertain similar ideas. "The lower races," says Sir J. Lubbock, "have no idea of creation. \* \* \* The Abipones have no theory on the subject. They never troubled themselves about what went on in the heavens, and who was the Creator and Governor of the stars. \* \* \* The Siberians had no idea of a creator. \* \* \* The Bachapin Kaffirs assert that everything made itself. \* \* \* The Zulu Kaffirs have no notion of creation. \* \* \* The same is also the case with the Hottentots. The Australians had no idea of creation. According to Polynesian mythology, heaven and earth existed from the beginning." (Or. of Civ., pp. 250-254.)

That, in the remote past, the theological notions of all those people have been corrupted by scepticism in some form or another, there can be very little doubt; for, even in Africa, there have been found many tribes who still hold very exalted notions of a Supreme Being, but who never worship him at all, believing like the Boodhists that God is too infinitely removed, both by distance and character, to notice anything on the earth, if he exists at all. Like the Chinese and Hindoos, they too have inferior deities and idols whom they worship. (See Or. of Civ., p. 253.)

Now, as the inhabitants of China, India and Japan are known to have descended from civilized ancestors, and to have been corrupted both morally and intellectually by a false and vicious system of instruction, why may not the Africans likewise be the descendents of a more civilized and less depraved people? The difference between them and the Asiatics exists only in degree of degradation, a difficulty easily removed by supposing their sep-

aration to have been earlier. That so great a philosopher as Boodha, has been furnished to every nation, is not intimated, but only that every age has furnished teachers and opportunities to those who prefer to doubt and disobey. If there are any tribes whose ancestors never possessed the rudiments of knowledge, manifestly philosophical Atheism could have had no place among the causes of their degradation, but nothing is more difficult than to determine the intellectual and moral status of the ancestors of those tribes which have preserved neither records nor traditions. It seems by no means probable, according to the Bible narrative, that a high state of intellectual cultivation ever existed anywhere among men during the infancy of the human race; and the absence of any records among the earliest civilized people, showing the existence of extreme sceptical views in India or Egypt, prove that faith in God was well nigh universal among civilized nations in those times; but the noble theistic conceptions, and high moral tone of the earliest Egyptian and Vedaic literature justify no such opinions as the agnostics have recently put forth regarding the brutish and sensual character of primitive man.

The theory of climate and soil, so strenuously advanced by Draper, Ingersoll and others to account for civilization and barbarism, do not appear to me to satisfy the facts in the case. The greatest civilizations of the earth have flourished near the equator. The Alexandrian school, library and museum, to which, Prof. Draper says, we must trace all our accurate scientific knowledge, began, continued and ended their influence on African soil. Babylon, Ninevah, Tyre; the land of Chaldea where astronomical lore so early existed, India, the home of Boodha, called by D. M. Bennett "the cradle of the world"—all these celebrated cities and countries lie far down the sunny slope which basks in equatorial brilliancy. The Greenlander certainly experiences, if he does not enjoy, respectable winters, but the frigidity of his soul does not surpass that of the Hindoo, who has experienced the benefits of an artificial freezer known as Philosophical Boodhism. "Not soil, but soul, is the secret of liberty," says a modern preacher; and we may add that spiritual, and not physical, temperature is the secret of progress. The same soil that refused the savage a gleam of culture, now echoes to



the wheels of progress.

Ingersoll says "Christianity has always opposed every forward movement of the human race. Across the highway of progress it has always been building breastworks of Bibles, tracts, commentaries, prayer-books, creeds, dogmas and platforms." It is to be hoped that none of the platforms referred to are as insecure as that one upon which Mr. Ingersoll stood at Cincinnati, when he denounced the United States law against obscene literature. I am glad those breastworks have been thrown up. Like those erected by Gen. Grant in his advance upon Vicksburg, they have been necessary. They have kept back the minions of darkness who oppose the onward march of humanity. Had the principles contained in the Bible and prayer-books been gladly received into the hearts of the aborigines,\* they would not now be melting away before the sunshine of Christian civilization, like snow flakes in a summer's sun. Had Confucius told his followers to love their enemies, to do good to those who should hate them, and to pray for their persecutors, instead of teaching the doctrine of revenge, his nation might not now have become, as Prof. LeComte says, the "most conspicuous examples of petrified brain structure."

When we approach the history of Greece and Rome, we find Atheism, there as elsewhere, only in the garb of a destroyer of all faith and all knowledge. It hung like a black cloud over every city and home doomed to anarchy and turmoil. When teachers dare to publicly defend Atheism as a theory, the masses will dare to throw off all restraints to its practice. The Greek agnostics had no excuse for their scepticism. They had among them, from the earliest period, many wise men who taught the unity and personality of God. Homer, Heriod, Xenophanes, Thales, and many others, who lived 600 to 1,000 years B. C., taught with some degree of accuracy those monotheistic ideas which they had derived from the Chaldeans, Hebrews, and Persians. Pythagorons, who lived about 580 years B. C., also taught that there was one God, who ruled over the universe, but he corrupted his theological teachings with the Indian doctrine of transmigration, and Boodha's idealism. Socrates and Plato, 300-400 B. C., also subscribed to that monotheism which still largely prevailed throughout the

Asiatic dominions. It was about the same period (300 to 400 B. C.) that Pyrrho founded the sceptical school of philosophy. Pyrrho was not the first sceptic, but it was he who brought scepticism into prominence and made it popular with the people.

The condition of the people after this period is thus described by Prof. Draper: "Greek philosophical criticism had \* \* \* showed that man has no criterion of truth, that his ideas of what is good and what is evil \* \* \* can have no foundation in nature \* \* \* that right and wrong are nothing more than fictions, created by society for its own purposes. \* \* \* Her leading men had become corrupt. They were ever ready to barter patriotic considerations for foreign gold." (Conflict, pp. 3, 4.) A natural consequence following the removal of religious restraints.

About the period 300 B. C., Greek culture began to be transferred back to the place of its origin, through the influence of the Alexandrian campaigns, and Greece herself never afterward revived, though in perpetual communication with Alexandria. She has declined from that day until now, because she spurned the faith of her fathers. When Persia was invaded by Alexander, "the worshippers of the vile Olympian divinities were brought into contact with a grand, a solemn, a consistent religious system, having its foundation on a philosophical basis. Persia, at the time of the Macedonian expedition, recognized one universal intelligence, the Creator, Preserver, and Governor of all things, the most holy essence of truth, the Giver of all good. He was not to be represented by any image, or any graven form." (Conflict, p. 15.) So superior, indeed, does this shrewdest of military tacticians and wisest of diplomatists discover the Oriental nations to be his own people, that he unhesitatingly transfers his seat of government, first to Babylon, and afterwards to Alexandria. At the former place he doubtless discovered the traditions concerning Daniel, and the celebrity of his people among the nations immediately surrounding, which induced him to favor them with responsible positions, especially in Alexandria, which Draper calls the "intellectual metropolis of the [ancient] world," where the Bible was translated for their benefit and that of their new adherents.

Previous to this time the Greeks had speculated to little pur-

pose. "We date back all our accurate scientific knowledge to the Alexandrian campaigns," says Draper. [Conflict. p. 12.] Throwing away their early religious knowledge of one living and true God, and worshipping dead heroes and their images, despising and rejecting the instructions of the hated Persians and other oriental nations, the unruly and turbulent Greeks wandered even to India to find a theology sufficiently despicable for their use, and explored Egypt to seek and embrace a corrupt system which they desired not to restore to its original purity. To the justice of the above remark, the few magnificent exceptions furnish no denial sufficient to exonerate the Greek nation, or her learned (?) class. In Alexandria the influence of the Greeks provided an anatomical room for the dissection, not only of the dead, but actually of the living, who for crimes had been condemned," and this was "in spite of the prejudices of the age, and especially in spite of Egyptian prejudices."—(Conflict, p. 26.)

From the standpoint to which the above conclusions lead us, it is impossible to view the ancient world as dwelling in such dense ignorance concerning each others doings and beliefs as has been supposed by some. It must be by the influence of a favorite hypothesis that both Draper and Bennett are led to cast away all past authority, and assert that Thales, though he journeyed to Egypt on purpose to increase his stock of knowledge, never was in communication with the learned class there, but only with the vulgar and illiterate. Draper and his Truth-Seeking (?) shadow both asseverate that Thales knew nothing about a formative intelligence; whereas all our prior authorities declare the contrary. If it were true that Thales is to be classed among the Atheists, it is rather singular that no ancient writer ever discovered the fact, and it is also very strange that he should have lived a cotemporary with that stern and uncompromising monothist Xenophanes without ever having his philosophy disputed. The fact is, it was reserved for those philosophers in Greece, who lived after the time of Gotama Boodha, to first enunciate principles involving the deification of matter and force. Anaximander, a cotemporary of Thales, seems to have more nearly foreshadowed the modern scientific theory called Substantialism than any other ancient philosopher. He held



that "creation was the decomposition of the Infinite," and that "creation is the earthly existence of God, or God passing into eternal motion." (D. M. B. p. 91.) Parmenides of the succeeding century, who followed closely the philosophy of Xenophanes and Anaximander, hardly succeeds in divesting said philosophy of its theistic traits. Two statements by Prof. Draper deserve notice just here. First, he declares that at the period when learning began to decline in Alexandria, "men began to act as though there had never been such things as original investigation and discovery among the human race, and that whatever truth there was in the world was not the production of thought, but the remains of an ancient and now all but forgotten revelation from heaven—forgotten through the guilt and fall of man." Again, "Christianity in its dawn was attended by a general belief that in the East there had been preserved a purer recollection of the ancient revelation, and that hence from that quarter the light would presently shine forth." (Hist. in D. of E. pp. 154, 155) Now it does seem that comment here would be useless. The man who, in the light of all these facts, can fail to discern how completely Atheism failed in Greece, and how its worthlessness was finally made apparent when brought face to face with a lustrous Asiatic Theism in the courts of Alexandria, must be more stubborn than Chas. Darwin, who dares, in the face of his own theories and a hereditary agnosticism, to acknowledge that facts rise majestically above all his speculations, and immutably demonstrate a God.

We must now pass on to a consideration of the final effects of Atheism on the Greek and Roman empires, which, for all practical purposes, may henceforth in these lectures be regarded as one broad homogenous community, for such they were in politics and religion. Again we quote from Prof. Draper, in preference to any Christian writer, where he contemplates Rome after her dominion had spread over the known world, embracing the Jew, the Greek, the African and the Briton in her ample fold, at a period just antedating the ministry of our Savior. As regards their belief, he says, "the Sceptics had, with increased force, denied that we have any criterion of truth, and showed to their own satisfaction that man, at the best, can do nothing but doubt; and, in view of his condition here upon earth, since it has

not been permitted man to know what is right and what is wrong, what is true and what is false, his wisest course is to give himself no concern about the matter, but tranquilly sink into a state of complete indifference at quietism." (Hist. In. D. of E. p. 164.) Is this the sublime agnostic philosophy, declaring that it is man's duty, or rather his best policy, to pay no attention to right and wrong?

"The most superficial statement of philosophy among the Romans," he again declares, "shows us how completely religious sentiment was effaced. The presence of sceptical thought is seen in the explanation of Terentius Varres, (B. C. 110.) that the anthropomorphic gods are to be received as mere emblems of the forces of matter. \* \* \* Lucretius' insinuations against the immortality of the soul, and his setting forth Nature as the only god to be worshipped \* \* \* Cicero \* \* \* feels that it is inexpedient to communicate truth publicly, especially of a religious kind \* \* \* believes God to be nothing more than the soul of the world; discovers many serious objections to the doctrine of Providence; is uncertain whether the soul is immortal, but is clear that the popular doctrine of punishment in the world to come is only an idle fable." (Idem. p. 190, 191.) "In the troublous times of the first Cæsars, men had occasion to derive all the support they could from philosophy; there was no religion to sustain them." (Idem. p. 191.) "Such was the tone of thought among the cultured Romans," he continues, and "to this philosophical Atheism among them, was added an Atheism of indifference among the vulgar." (p. 192.) This shows that the common people practiced that indifference which the philosophers advocated.

As to the political effect, he says that "Rome [under the Cæsars] never considered man as an individual, but only as a thing. Her way to political greatness was pursued utterly regardless of human suffering. Conquest and rapine, the uniform aim of her actions, never permitted her, even at her utmost intellectual development, to comprehend the equal rights of men in the eyes of the law." (p. 193.) "The Servile rebellion broke out; it was closed by the extermination of a million of those unhappy wretches; vast numbers of them were exposed, for the popular amusement, to the wild beasts in the arena."

(p. 183.) "Tacitus has recorded that on the occasion of the murder of Pedanius, after a solemn debate in the senate, the particulars of which he furnishes, the ancient laws were enforced, and 400 slaves of the deceased were put to death, when it was obvious to every one that scarcely any of them had known of the crime. The horrible maxim that not only the slaves within a house in which a master was murdered, but even those within a circle supposed to be measured by the reach of his voice, should be put to death, shows us the small value of the lives of these unfortunates, and the facility with which they could be replaced." (p. 184.)

A question here is apropos: if American slavery ever reflected so much discredit on Christianity as Garrison and Fred Douglass say that it did, what is to be thought of the above specimen of cruelty to slaves by an Atheistic nation, recorded by an infidel? And what must we think of a country where even the school-boys were wont to amuse themselves by lying in ambush armed with daggers to stab with impunity the unsuspecting slaves who might chance to come within their reach, thus preparing their youthful minds and hearts for a subsequent career of assassination and treachery? (See Watson's Institutes, vol. I, p. 56.) Seneca informs us that the practice of compelling gladiators (slaves) to contend with wild beasts in the arena for the mere purpose of amusing the nobility, often cost Rome 20,000 human lives in a single month. (Ibid.)

In regard to the morals of this deplorable period of human history, Draper further remarks that "law ceased to be of any value. A suitor must deposit a bribe before a trial could be had. The social fabric was a festering mass of rottenness. The people had become a populace; the aristocracy was demoniac; the city was a hell. No crime that the annals of human wickedness can show was left unperpetrated: remorseless murders; the betrayal of parents, husbands, wives, friends; poisoning reduced to a system; adultery degenerating into incest; and crimes that cannot be written. \* \* \* Of gluttony and debauchery the annals of the times afford disgusting proofs. The higher classes on all sides exhibited a total extinction of moral principle." Tacitus says: "The holy ceremonies of religion were violated; the adjacent islands filled with exiles; rocks and desert places



stained with clandestine murders; and Rome itself a theatre of horrors where nobility of descent and splendor of fortune marked men out for destruction, where virtue was a crime that led to certain ruin \* \* \* and where he who lived without an enemy died by the treachery of a friend." (Hist. In. D. of E. pp. 187, 188.) To show beyond dispute that Atheism and immorality increased and flourished together, and must have helped each others progress, let the same author again speak: "The virtues that had adorned the earlier times disappeared, and in the end were replaced by crimes such as the world had never before witnessed, and never will again." This, from an infidel, ought to settle the question, and will settle it in every candid mind. It may be well, however, to add the following mild rebuke and admonition, sent by the apostles and elders among the Jewish Christian church to the Gentiles in Antioch, Lyria and Cilicia: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." (Acts XV, 28, 29.)

We notice several striking features in the history of the Greeks and Romans: first, their scepticism. Draper admits (p. 162) that "in all their investigations, the starting point has been material conceptions, depending on the impressions or information of the senses," which is precisely the attitude and process adopted by Tyndall, Huxley, Darwin, and every other agnostic of the present day; and, the unreliability of the senses in matters beyond their reach soon becoming evident, "intellectual despair" overtook the Greek philosophy "within a single century." Where will it take us if we, like them, refuse to set any bounds to our puny intellects? Almost 500 years B. C., Parmenides began to corrupt the primitive monotheism of his predecessors in philosophy by hinting the impersonality of Deity. Zens, the Eleatic, still farther refined this notion into idealistic pantheism, somewhat resembling that taught by Boodha, affirming that only one eternal, impersonal being exists, and that matter is therefore only a chimera. The final result of the Eleatic philosophy, Draper tells us, was blank Atheism.

They were succeeded by the Sophists, who "not only denied that human reason had thus far succeeded in ascertaining anything," but also affirmed "that, since we have no standard of the true, neither can we have any standard of the good;" that might makes right, and that "hence the wise will give himself no concern as to a meritorious act or a crime, seeing that the one is intrinsically—neither better nor worse than the other; but he will give himself sedulous concern as respects his outer or external relations—his position in society. If his occasions are such as to make it for his interest to depart from the social rule, let him do it in secresy; or, what is far better, let him cultivate rhetoric, that noble art by which the wrong may be made to appear the right." (Hist. Int. D. of E. p. 100). "It is no wonder that the social demoralization spread apace," he continues, "when men like Gorgias, the disciple of Empedocles, were to be found, who laughed at virtue, made an open derision of morality, and proved by metaphysical demonstration that nothing at all exists." (p. 102). How truly has the same writer declared that "the brink of Boodhism was here approached;" for Boodha was their teacher. "In the very first act," says Draper, "Greek philosophy excluded God from his own world." Anaxagorous; 500 years B. C., exclaims plaintively, "nothing can be known, nothing can be learned, nothing can be certain. Sense is limited, intellect is weak, life is short." Xemphanes, 400 years B. C., tells us that it is impossible for us to be certain, even when we utter the truth. Parmenidus, nearly 500 years B. C., declares that the very constitution of man prevents him from ascertaining absolute truth. Empedocles, 444, B. C., affirms that all philosophical and religious systems must be unreliable, because we have no criterion by which to test them. Pyrrho, founder of the sceptical school, says we have no criterion of truth. Carneades, whom D. M. Bennett declares to be "the extreme enunciator of ancient scepticism," made it his business to argue on both sides of all disputed questions, showing by the arts of rhetoric, that it was impossible to know what is true and what is false. "He did not admit that there is any such thing as justice in the abstract, declaring that it is a purely conventional thing." (Draper, p. 126). Pliny, the Roman, affirms that "the soul and body have no more sense after death

than before we were born." (Watson Inst. vol. 1, p. 54). Cæsar declares "that beyond death there is neither place for care or joy." (Ibid.) "Seneca \* \* \* says that death makes us incapable of good or evil" (Ibid). "The Epicureans maintained that the world arose from chance, that the soul is mortal, and that pleasure was to be regarded as the ultimate end of man." (Mosheim Eccl. Hist. vol. 1, p. 19.—also Draper's Hist. p. 125.)

The results of all this scepticism were most deplorable. "No nation ever practiced grosser immorality," says Bancroft, "than Greece during the height of her intellectual refinement." Draper admits that "the Romans as a nation had no regard to truth and right," (p. 149); and affirms that there was little learning or liberty in Greece, outside of the aristocracy and favored classes. (See Hist. Int. D. of E. pp. 97, 99). Sir J. Lubbock declares that the statute of Jupiter in Rome was every year sprinkled with human blood, till after the time of Christ. (see Or. of Civ. p. 242). During the siege of Jerusalem, the Romans slew without distinction of age or sex, eleven hundred thousand persons, and sold captives until buyers could no longer be found. (Belcher's History, p. 34). Well has an eminent writer (Watson), said: "That they should be better than their gods, was not to be expected, and worse they could not be."

Cicero declares that, although some of the philosophers taught very good precepts to their followers, yet very few of the philosophers themselves obeyed the rules of morality. (Watson's In. vol. 1, p. 17). Diogenes "delighted to offend every idea of social decency," says Draper, (p. 111) committing publicly acts that would subject him to the lock-up in any city of Europe or America. Some of the philosophers taught very corrupt principles. Epicurus taught that we should provide for every sensual gratification, (Draper, p. 128). The Stoics taught that to forgive an injury is weak and wrong. (Idem, p. 138). "Aristotle taught that deformed or infirm children ought to be destroyed; Cicero taught that illicit communications among the unmarried cannot be wrong. Solon enacted that sensuality is irreproachable, except when practiced by a slave. Menandes taught that a lie is better than a hurtful truth," and even Plato, the wisest of all the heathen, taught free loveism as a moral theory. All the



people, both educated and illiterate, of Greece and Rome, were corrupted. "Several states of Greece legalized unnatural lust, and encouraged it by public statutes. Philosophers and legislators sanctioned the grossest indecency, drunkenness, and lewdness during the festivals of Bacchus, Cybele, and Ceres. Rome was distinguished by licentious divorces, the procuring of foeticidal crime, the murder of infants, the nuisance of public stews, the sports of gladiators, &c., all winked at by the legislators." (Fleetwood's introduction, p. 20, slightly altered). On special occasions, human sacrifices were offered up to their false gods, whom no one any longer believed in. (Watson's Inst. vol. 1, p. 65). "Women of the higher class were so lascivious, depraved, and dangerous, that men could not be compelled to contract matrimony with them; marriage was displaced by concubinage; even virgins were guilty of inconceivable immodesties; great officers of state and ladies of the court, of promiscuous baths and naked exhibitions \* \* \* Augustus \* \* \* was compelled to impose penalties on the unmarried \* \* \* Cæsar \* \* \* put a premium on marriage in view of its general avoidance. \* \* \* Not that the Roman women refrained from the gratification of their desires; their depravity impelled them to such wicked practices as cannot be named in a modern book. They actually reckoned the years, not by the consuls, but by the men they had lived with." (Hist. Int. D. of E. p. 187).

Can any one who regards history and possesses common intelligence, look favorably upon modern Atheism (deceptively termed agnosticism, free thought, &c.,) which openly extols the philosophy and civilization of the Greeks and Romans, and derides religion, Christ, and the Bible? These Atheists are all around us. Shall we be so foolish as to hear them?

J. H. Kellogg, M. D., author of several valuable books, says in his "Plain Facts:" "It is a sickening thought that any previous epoch could have been more vile than this; but history presents facts which disclose in ancient times periods when lust was even more uncontrolled than now; when vice was universal; and when virtue was a thing unknown \* \* \* No excess of vice could surpass the licentiousness of the Ptolemies, who made of Alexandria [Draper's heathen metropolis] a

bagnio, and all Egypt a hot-bed of vice. \* \* \* Tyre and Sidon, Media, Phœnicia, Syria, and all the Orient, were sunk in sensuality. Fornication was made a part of their worship. Women carried through the streets of the cities the most obscene and revolting representations. Among all these nations a virtuous woman was not to be found; for, according to Herodotus, the young women were by the laws of the land obliged, once in their lives, to give themselves up to the desires of strangers in the temple of Venus, and were not permitted to refuse anyone. Among the Greeks the same corruptions prevailed in the worship of Bacchus and Phallus, which was celebrated by processions of half nude girls 'performing lascivious dances with men disguised as satyrs.' Prostitution was in repute in Greece. The most distinguished women were courtesans. The great Cæsar was such a rake that he has been said to have merited to be surnamed every woman's husband. Antony and Augustus [Gibbons philosophic heathen statesmen] were equally notorious. The same sensuality prevailed the masses as reigned in the courts, and was stimulated by the erotic poems of Ovid, Catullus, and other poets of the time. Caligula committed the horrid crime of incest with all his sisters, even in public. His palace was a brothel. The Roman Empress, Messalina, disguised herself as a prostitute, and excelled the most degraded courtesans in her monstrous debaucheries. Nero committed rape on the stage of the public theaters, disguised as a wild beast. What must have been the condition of a nation that could tolerate a Helioyabalus riding through the streets in a state of nudity, drawn by women in the same condition?"



## LECTURE IV.

DOWN THE CENTURIES IT HAS TRAILED ITS SLOW LENGTH  
ALONG—PARIS, BADEN, ENGLAND—O’ER THE LAND  
OF THE FREE, THE CLOUD IMPENDS.

“For their rock is not as our rock, even our enemies themselves being judges.” Deuteronomy, 32:31.

“It is one of the plainest facts,” says Lecky (*History of European Worlds*, vol. 1, p. 147,) “that neither the individuals nor the ages that have been most distinguished for intellectual achievements have been most distinguished for moral excellence, and that a high intellectual and material civilization has often existed with much depravity.”

I do not know of any European nation, ancient or modern, of which he could have spoken this so truly as of the sceptical people of Greece and Rome, unless it be the equally sceptical people of France. It has been well said that so long as Paris continues as it is and has been for a century past, mankind cannot altogether be persuaded that there is no such a place as hell. And yet Paris is a genuine child of Athens and Rome, inheriting therefrom all her predominant traits. No parent and child ever more truly resembled each other. Even the rebellions there under papal rule only evince a desire on the part of the child to break away from the rule of a partially ignorant and decrepit parent, in order that the parent’s youthful ways, long since repented of, may reappear in the life of the turbulent offspring. On the banks of the Danube, the Seine, the Ganges, and the Illinois rivers, we hear the same plaintive cry: “Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry.” “What man who thinks [defiantly instead of reverently] can help repeating the words of Ennius: ‘If there are gods, they certainly pay no attention to the affairs of men.’” (Ingersoll) The Greek sceptics boasted that they knew nothing, that they had discovered knowledge to be impossible. Spencer, Bradlaugh and others speak of the unknowable as though it embraced everything of real value to the human soul, and their followers laugh that cynical laugh, that diabolical leer, so hideous and yet so silly, at those who pretend to know of spiritual



things. Descartes denied all certain knowledge of anything except himself. Ingersoll says he claims to be the peer of any man, and that in the presence of the unknowable, and upon a subject that nobody knows anything about, nor ever did, he has as good a right to guess as anybody else.

I do not know that any one has summed up all the beauties of this system of know-nothing philosophy better than Ruskin, who says: "Nothing delights a true blockhead so much as to prove a negative—to show that everybody has been wrong. Fancy the delicious sensation to an empty headed creature of imagining for a moment that he had emptied everybody else's head as well as his own! nay, that, for once, his own hollow bottle of a head has had the best of other bottles, and has been first to become empty—first to know nothing."

When the sceptics of Athens, Rome, and Paris had found out to their own satisfaction that there were no such things as right and wrong; when they had undermined the social system, destroyed the sanctity of marriage, and inaugurated a system of wholesale prostitution, in anticide and inhuman butchery; did they really suppose no one had ever reached this sublime state of philosophy before them? If so, they surely needed to make another confession of ignorance, for among the lowest savages such doings are frequent. Sir. John Lubbock declares that the lowest savages are almost totally "wanting in moral feeling," that some of them murder two-thirds of their children, (Or. of Civ. p. 260), and that thousands of them live as Plato and Epicurus recommended by precept, and as Boodha, Socrates, Voltaire, Roussou, Byron and other sceptics encouraged by their example, in a state of licentious communism. (See Or. of Civ. pp. 60, 88, &c.) Among some of these tribes it has ever been regarded as a punishable offense for one man to appropriate any one woman as his wife, or for any one woman to confine her devotion to a single individual of the male sex.

In all ages the sceptics have been strenuous advocates of individual liberty. In this they are not in advance of the Comanche Indians, who "believe that when they were created, the Great Spirit gave them the privilege of a free and unconstrained use of their individual faculties." (Or. of Civ. p. 264). As a natural consequence of this, there is no deed of cruelty of which they

have not been guilty, even to the habitual murder of their aged parents. Cicero and modern sceptics have not been more willing to do away with the idea of future punishment than have the North American Indians. "Among the Mexicans and Peruvians, religion was entirely independent of moral considerations, and in some other parts of America, the future condition is supposed to depend, not on conduct, but on rank. In North America, 'it is rare,' says Tanner, 'to observe among the Indians any ideas which would lead to the belief that they look upon a future state as one of retribution.' " (Or. of Civ. p. 269.)

Says Dr. Kellogg, in his admirable work on sexual science, "infanticide and exposure were the custom among the Romans, Medes, Cananites, Babylonians, and other eastern nations, with the exception of the Israelites and Egyptians \* \* \* Infanticide was also permitted among the Chinese, and Burdach saw, during the last century, vehicles going round the streets of Pekin daily to collect the bodies of the dead infants. To day there exist foundling hospitals to receive children abandoned by their parents. The same custom is also observed in Japan. \* \* \* The Greeks practiced infanticide systematically, their laws at one time requiring the destruction of crippled or weakly children.

In one of Boodha's chief cities, marriage was forbidden by law, and high honors attached to the lady who held the rank of Chief Courtesan. It was with this distinguished personage that Boodha made his home in his old age. "Until recently, the courtesans were the only educated women in India. In Athens courtesans were highly respected." (Or. of Civ. pp. 90, 91.) "Among the Greeks the education of women was chiefly confined to courtesans." (Watson's Institutes, p. 235.) Thousands of Roman and Greek women of nobility and virtue fled the country during the carnival of Satan, and took refuge among the Jews during the century preceding the Christian era. In India to-day a married woman is considered too vile a person to associate with on terms of equality. In many heathen countries women are no more allowed to eat at the same table with their husbands than slaves are. Yet we hear sceptics on our streets extolling the heathen, and vilifying the Patriarchs. Ingersoll declares that "most of the women whose society would tend to

increase the happiness of man," are now or will be, in hell. If by hell he includes Vesali, Athens, Rome and Paris as its visible breathing holes, and if by man he means himself, we can judge how well his ideas of female character have been moulded after the patterns set up in all the Atheistic cities and countries, as well as in some idolatrous lands. He also asserts that all the greatest thinkers are there: by which he doubtless means the greatest know-nothings. But when he claims all the poets, we know how destitute of any regard for facts he must be, since none but the wretched Byron would have owned the opprobrious title, unless it be the monster Robespierre, who spent most of his youth in writing verse and admiring the heathen philosophers. But Mr. Ingersoll puts the cap-sheaf on his system when he rebukes the missionaries for shocking the minds of the devout heathen idolaters; while he, "going about," as Collyer says, "with a chip on his shoulder," vents his blasphemy upon the ears of everyone, and "is likely in the end," as Collyer again says, "to be voted a common nuisance." He says he has been saved by disobedience, but in the light of history, we have good ground to doubt his salvation on such terms, especially as James Redpath has described him (see article in Truth Seeker on Wendell Phillips and R. G. Ingersoll), as being very luxuriant in his dress," "smoking incessantly," "indulging moderately in champagne," and "regarding all true oratory as consisting in the exalted [or violent] expression of the passions and emotions of human nature." The charge of mercenary hypocrisy declared against him by a prominent railroad official (see K. C. Times, 1882,) on his own private personal knowledge, is entitled to some weight, and it is well known that in his younger days he made Lawyer Palmer, of Clinton, Ill., a butt of ridicule because he would not take a drink over the bar with the now famous but still intemperate temperance orator.

When the sceptics of our day talk of a Sunday for recreation and pleasure, with beer gardens, dances, and gay music, should we fail to remember the prophecy which the stoic Zeno uttered in the hearing of Epicurus? Said he, "your garden will be crowded, but it will be disgraced; your name will be in every mouth, but every mouth will be unworthy of it; nations will have you in honor, but ere it is so, they will be in



ruins; our degenerate country will worship you, and expire at your feet." Zeno's prophecy came true with regard to the Epicureans; will it not prove true with those of our own day who follow the same beaten path? D. M. Bennett, whose corrupt and revolutionary organ is read by more sceptics than read any other newspaper, says in his work on Sages, &c., (pp. 179, 180), that Epicurus was the purest of all the ancient philosophers, and his philosophy correct and impregnable. Will the people follow? Ruin beckons them to its embrace. Demetrius Polioveetes, who lived in the days of Epicurus, and who, Draper says, "understood the condition of things thoroughly," declared there was not, in his time, in Athens, one great or noble mind. Epicurus taught that "the pleasures of the soul all originate in the pleasures of the flesh," and "that we may learn from the brutes, who pursue pleasure and avoid pain, what ought to be our course." (Hist. Int. D. of E. p. 123). This is exactly what our modern infidels believe. Sensual gratification, worldly pleasure, is their end and aim, regardless of the fearful truth that the wages of sin is death. It is true, as Ingersoll says, that "Voltaire left the quiver of ridicule without an arrow," but as a pearl-diver he was not a success. Few indeed of the precious gems of truth can be traced to him, or any other sceptic.

It is said by some infidels that he who dares to doubt deserves to know; but how few have been the contributions to our present knowledge from a sceptical source! Not a single great scientific discovery has ever been traced to a sceptic. Some of them have adopted the maxim that to doubt is the beginning of wisdom; but none of them have ever ceased doubting, until the foundations of all science and philosophy were by them overturned. Amid the prevailing anarchy of thought among the Greeks and Romans, to be a Deist was an evidence of much independence of mind, and grandeur of soul; and to the Deists, who unhesitatingly ascribed all their accurate knowledge of moral truth to the Oriental traditions and scriptures, all our science older than the Mahommedan invasion, may be clearly traced; while of that which flourished among the Saracens, and was by them communicated to the people of Europe, infidels themselves who are sufficiently intelligent to comprehend history admit the Nestorian Christians and Jews to have been the

primitive source. Of Pyrrho, Carneades, and a score of others, we can only say that their career and teachings simply left behind them a froth and bubble upon the waters of oblivion. We might also mention that cynical cur Diogenes, whose contempt for religion went so far, that having rashly promised to sacrifice to one of the popular deities, and being reminded of his vow, took a louse from his head (of which he doubtless had many to spare), and sagely cracked it on the altar. His irreligion however did not equal his indolence, ill-temper and indecency. Lucretius, also, among all his wild conjectures and unprofitable guessing, chanced to make one guess that is not yet proven to be incorrect, viz: that matter is composed of indivisible atoms. Thus he succeeded in handing down to posterity one idea, which posterity has concluded—provisionally to adopt, though not for any reason assigned by Lucretius, since he never assigned any. Whether his discovery was in consequence of the law of “natural selection,” or of the “tendency to variation” in the human mind, has not been determined; but if these do not account for it, it will be explained either by the “pre-potency of nature,” or the “fortuitous concourse of atoms.”

And then there is Democritus, whose wealth furnished to his philosophy a certain degree of prestige; but, as he taught “that even to reason itself there is an absolute impossibility of all certainty; that scepticism is to be indulged in to that degree that we may doubt whether, when a cone has been cut asunder, its two surfaces are alike; that the final result of human inquiry is the absolute demonstration that man is incapable of knowledge; that, even if the truth is in his possession, he can never be certain of it; and that the world is an illusive phantasm.” (Hist. Lit. D. of E. p. 93); we must behold in this philosopher a destroyer, rather than a preserver or an upbulider, of science. Whenever men’s doubts carry them so far as to cause them to reject both reason and observation, as that of Democritus did, we may safely pray to be delivered from their influence. It is sometimes most unjustly charged that Christians reason against the use of reason, but no class of persons ever carried this principle farther than the Greek and Roman philosophers. They even declared the bodily senses to be deceivers, and their testimonies delusive, thus leaving reason, whose decisions they also

distrusted, an impotent throne and a deserted realm. Even as late as the seventeenth century, Des Cartes pursued a course of sceptical reasoning which finally led him to deny the certainty of all knowledge, except that of his own existence. "I think," said he, "and therefore I exist"—unconscious that the admission of even so much as his own existence overturned all his Atheism; for, if thought in man implies a thinker, thought in the universe proclaims a God.

Of the French Revolution, three things may be said: first, it constitutes only another illustration in history, of the political and general results of scepticism; second, it was preceded and accompanied by an almost universal dissemination of Atheistic sentiment among all classes of people; third, however great the evils it professed to remedy, no sane man has ever doubted that its own enormities transcended them all. Even the horrible inquisition, which jeopardized only the lives of unbelievers, derives credit from a comparison with the horrors of those times, when neither wealth, nobility, wisdom nor virtue, nay not even friendship itself proved a safe refuge from the guillotine, where midnight assassins paid their homage at noonday to a harlot deified and crowned as the Goddess of reason; where, on the tombstones of the dead was written, "death is an eternal sleep." So wide-spread was the scepticism of that period, that it corrupted Germany, England, and to some degree even America.

In Great Britain, scepticism did not usually take the form of Atheism. David Hume may perhaps be regarded as the most popular, as he certainly was the most philosophic of all the English Atheistical writers, and he died with the saddest convictions, after admitting that his works had been successfully refuted by a certain Scotch theologian, and confessing that his own philosophy inspired him with nothing but gloom and despair. He says, "I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I foresee on every side dispute, contradiction, and distraction, within I find nothing but doubt and ignorance. Where am I or what? From what cause do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most de-



plorable condition imaginable, environed with the deepest darkness." (*Treatise on Human Nature*, vol. 1, p. 458). In the seventeenth century, infidelity was set up in England," says Dr. Ditzler, "and culminated in the eighteenth century. I will appeal to a class of witnesses that are far removed from our side—the popular literature of the day, the poetry, the dramatic literature and the commentaries on it. The plays that were acted at the theaters were so indecent, so revolting, that not a page in whole volumes can you read. Every scene, every act, every page is obscenity itself—designed to be so. Women were treated as though there was no thought of their purity in the public mind. All that Draper says of Rome we find here. Ramsey says of England at that time of infidelity, when Morgan, Chubb, Hume, Gibbon, Toland and Herbert led the infidel sneerers, that she was as corrupt and degraded as Rome in the the darkest days of her infamy. A century before, when Christianity was triumphant, her literature was pure, elevated, and sublime. Spencer, Shakspeare, Massinger, Milton, &c., led the popular taste. But as soon as infidels led, Beaumont and Fletcher led the way. Wycherly, Congruë, D'Ueppy, Smollet, Dryden follow, and a seething sewer of infidelity—a loathsome steaming pit of rottenness—is the spectacle before us. All literary critics, Schlegel, the great scientific and scholarly German, the commentators on these works, all agree in their recital of the disgusting literature, and low and base state of morality in England at that time. The marriage relation was held to be simply a cloak to screen vice, "a goodly umbrella" to screen them from the searching eyes of the few decent people in the realm. A wife was "a galling load." "Women were not courted," says one, "they were pawned." (Rev. Ditzler, D. D., debate with Jamieson, reported in *Truth Seeker*.)

This deluge of scepticism and immorality was met and assuaged by the firm, dignified, mild but philosophic treatises of such men as Sir. Isaac Newton, Bishop, Butler, Dr. Whately, &c., whose works are read even yet with interest wherever the English tongue is spoken. In America, the rapid progress of the several Protestant churches under the stimulus of freedom held carnality and its twin sister infidelity in check for nearly a hundred years. In Germany, Atheism planted seeds of discord

and rebellion which still live in the Nihilism of to-day, fomenting insurrections and promoting political assassinations and strife. Thomas Paine, the deist, during his life, visited and dwelt in several Christian countries, but the only time when we read of his life being in danger, was when he was thrown into the Bastille by those Atheistical French libertines whom he had sympathetically joined with in their revolutionary schemes. Hear what Heinzein, the leader of the German Red Republicans, said in his paper published at Genva in 1848: "From now there is a deadly conflict between our party and our opponents: the one or the other party must be destroyed—nay annihilated. Only when the present social system is entirely undermined and destroyed, the principles of our party can be realized. Religion must be expunged from the educational system, must vanish from the thoughts of men. Revolution is the total annihilation of religion. By religious freedom, we mean only freedom from all religion. We do not want liberty of faith; but we want to establish the necessity of infidelity. We desire by no means reform, but absolute revolution. "Prayer books" (says Neff in his *Politics of Peasants*) "which inculcate humility—the humility of dogs—must be burned, and we must espouse the religion of bravery. Only when the blood of thousands of slain shall have ascended up to heaven, liberty and love will reappear on earth." Another Atheist, Hof of Manheim, affirms that "the great leading idea of the revolution at Baden was, there is no God. Dortu, Heirig, Drutzschler, have died with this conviction. We have fought for liberty, blood, revenge. The heart of the reaction must emit a greater stream of blood than the old Rhine." (T. S. Bell, M. D., in *Christian Evangelist*.)

Says the Washington (D. C.) Union of that date: "In 1848 it became more and more apparent that rationalism leads in its consequences to absolute Atheism. How deeply the masses were gangrened may be delineated by a life sketch from a German tavern in Genoa in 1849. It is Saturday before Easter Sunday. The night progresses in carousals which cannot be described, even before men, without a blush. At the dawn of the morning the guests commence what they call divine service. A journeyman is appointed clergyman, all the guests appear

before him, confessing their sins in a ludicrous manner, paying one penny for their absolution. After the service the money is used to buy rum for the crowd." (T. S. Bell, M. D.) One of the popular Atheistic songs of those people run about as follows:

"Cursed be God, who is blind and deaf,  
To whom we have in vain prayed for faith,  
In whom we vain have trusted;  
He has cheated us, He has fooled us."

Of late years some of the sceptics have tried to break the force of the argument against their teachings which has been drawn from the French revolution, by asserting that the Catholics forced upon the French people the only alternative aside from slavery, and also that Robespierre was himself a Catholic instead of an infidel.

It is true that in France, as elsewhere under papal rule, excessive tyranny was practiced, and it is also a fact that, a few days before his political downfall, when the awful consequences of his bloody career began to disgust him with himself, his policy, his life, and his religious belief, that great monster of iniquity, Robespierre, whose cowardice equaled his ferocity, and whose shrewdness matched his timidity, did make a profession of that same Catholic faith which he had before so perpetually ridiculed, as Voltaire and many others have done in their hours of dread and danger; but where, save in Atheistic France, has revolution produced such anarchy, and where, but in Prussia alone, whose monarch acknowledged himself to be a pupil as well as a host of Voltaire for a period, was the transition from popery to Protestantism attended by insurrections and communistic troubles which threatened the subversion of all government whatsoever?

Perhaps no man ever tried harder than Robespierre, in his admiration for the heathen philosophers, to make his life a pattern after the Greek and Roman models, (and for this we can scarcely blame him so long as Christians continue to indorse those heathen poets and historians, Homer, Virgil, Herodatus and Cæsar, by placing their works in the college corricula and libraries); but when he saw the scenes of the more ancient metropolis being re-enacted in the streets of Paris at his own instigation, his wicked heart failed him in view of the teachings



of a venerated ancestry, and he quailed from a consummation now too apparent to deny.

At the first, there was a numerous assembly congregated to publicly and formally change the religion of France. Even ecclesiastics, under the influence of fear, (in some cases on account of sympathy no doubt, for Voltaire's influence was not confined to secular persons only, but largely penetrated the minds of hybocrites in the church), professed a willing submission to the party in power, and opened churches and temples of worship to the new divinity. In one of these structures a young lady ballet dancer of doubtful antecedents was chosen to personate the goddess of reason; and, with the approval of the Congress, the President, the people and the church, Jehovah was asked to abdicate the throne of the majesty on high, in favor of an unknown idol called Reason. If reason leads to such crimes as were then and thereafter enacted, what shall we say of her followers? If the goddess worshipped by those French heathen decreed the guillotine to destroy from fifty to one hundred lives a day during the entire period of her reign; the trial of men for treason, without allowing any evidence of their innocence to be introduced; and the merciless butchery of vast numbers so illegally condemned; what shall we say of the horlot who first impersonated the goddess on her throne in the temple, crowned and decorated with plumes and flowers; and afterwards, by the cruel treachery of her worshippers, pictured by her expiring agonies on the scaffold the death also of the false goddess falsely worshipped by a false-hearted people? When before or since has a deity been so gaily crowned, and so speedily executed? And how well her death typified the abdication and assassination of reason in France, let the records decide. Grave yards were overrun until they had to be enlarged; the guillotine, which had now become the reigning king, failed to unload the prisons as fast as they were filled; men and women were shot down, and thrown into the rivers, until those rivers, in times of civil tranquillity, ran red with citizens' gore; boat loads were sent out to perish in the waters; human skins were tanned and sold in the markets like those of animals; all judicial power was vested in a court of twelve, and a jury of fifty men, who decided cases without hearing any testimony, and could only

punish with death. Four men were kept constantly employed carting away bodies from the guillotine, and an immense aqueduct was found necessary to convey the blood and gore to their destination in the nearest stream. Twenty theatres and sixty dance houses were kept in daily use; and the Christian religion was forbidden to be practiced on pain of death. Strange to say, that base creature who guided the ship of state; who glutted his fury in the assassination of every rival; who caused an entire block of buildings in Paris to be burned, and one entire family sent to the guillotine, because one member of that family, a beautiful young girl, had planned the monster's death—this same inhuman wretch had once been a youth, who had written poetry without measure to his lady love; and had been a boy, too kind-hearted to kill a fly. A studious, temperate youth was he, until his character began to be moulded anew by scepticism and ambition. (See W. W. Prottsmans' Lecture on Robespierre). Well did he succeed in showing that, as Robert Collyer says, "Atheism is not an institution, but a destitution." Another writer (Chas. Hare), says: "there is no being eloquent for Atheism. In that exhausted receiver the mind cannot use its wings, which proves clearly that it is out of its element." "It is impossible to govern the world without God," said Geo. Washington. "He must be more than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation." "It is well known," says a facile writer, (Rev. T. Williston, M. A. in *Microcosm*) "that before and after the bloody French Revolution, an awfully corrupt state of morals prevailed in France and some other parts of Europe. Vice and crime then wore an unblushing front, and a shameless immorality prevailed nearly all ranks. The French nation was steeped in iniquity and moral filth. Now what, more than aught else, was the generating cause of this prevailing corruption? Was it not largely ascribable to the anti-Christian, Atheistic writings and efforts of such infidels as Voltaire, Rousseau, Diderot, D'Alembert, Holbach, Weishaupt, and others? It is a matter of history that at that period infidel books and tracts were scattered broadcast throughout France and other countries, and that Atheism had the control of the press in France, and the control also of the education of youth. To this

day France has not fully recovered from the demoralizing influence of the infidel sentiments that were so industriously and so widely circulated by Voltaire and his associates."

Says Dr. Kellogg, "in the thirteenth century, virtue was almost as scarce in France as in ancient Greece. Nobles held as mistresses all the young girls of their domains. About every fifth person was a bastard. Just before the Revolution, chastity was such a rarity that a woman was actually obliged to apologize for being virtuous." (Plain Facts, p. 298.)

Having taken a retrospective view of the doings of Atheism in the past ages of the world's history, and traced its undeniable results in undermining all science, wrecking all philosophy, and dissocializing the human race; we are now prepared to look about us in our own country, and view "the monster of such dreadful mien" as a thing of the present, menacing our Christian civilization, and threatening the political life of our nation. If we heed the landmarks by the way, we shall doubtless adopt the following language of Prof. Seelye as our model of thought: "A nation's intellectual progress has always followed—not preceded—some moral impulse. The history of the fine arts shows that some form of religion gave them their earliest impulse. There has never been a great genius but has been inspired in some sense by religion. The thoughts of the intellect are lofty in proportion as the sentiments of the heart are profound. If we begin to attempt to improve men with the intellect, we end where we began. Education will not remove corruption. It may guide vice as in ancient Rome and Athens, but will not uproot it. A Godless education has no power to purify. Instruction in morality, also, has failed to regenerate. No man does his duty simply because he knows it, unless he loves it; nor are political and social changes effective. Social evil has its root in the individual heart, and cannot be removed except by influences operating within it."

Ingersoll predicts a brilliant future for the world, simply on the ground of a universal tendency in nature toward higher conditions; but how, without any God, any future life, or any divine instruction, he can have a well-grounded hope of this, is not easy to discover. Neither does his talk about human "ideals growing grander and purer, their liberty enlarging, and



their love intensifying as the years sweep on," apply at all to any heathen country, where the Bible has either been unknown or rejected and despised. Only of Christian nations is this true, and the inference from this fact is that the religion, not the people, contains the elements of progress. I am inclined to think that some conditions on our part are pre-requisite if we would carve out for ourselves a magnificent future, either as individuals or as a nation. Even Col. Ingersoll himself admits that the greatest of geniuses are such in spite of adverse circumstances, yet he most absurdly relies for his hope of progress on a system of necessity which either precludes individual effort altogether, or, as Draper confesses, reduces it to a subordinate rank. Mr. Ingersoll thinks there is not enough religious liberty in America, because Andover theological seminary in Massachusetts prescribes the religious doctrines which her graduates shall teach. But Andover has a sacred right to do this, at least as much as Ingersoll has to ask his hearers to swear never to give a dollar to any orthodox church. Free denominational contributions have built the institution, and endowed its professorships; and to take from its patrons the right to dictate its course of instruction therein, would not be American Protestant liberty, but French infidel anarchy and despotism.

Ingersoll again declares that after a God has been shown beyond doubt to exist, there will be plenty of time to kneel. But must man wait to know everything before he will believe anything? Only omniscience itself is adequate to the task of annihilating objections arising from ignorance. To doubt away the foundations of knowledge has been the mistake of all the sceptical know-nothing philosophers that have ever lived. Would it not have been rather singular if the first man ever born into the world had adopted sceptical views, and refused to eat until after the stomach had been analyzed and demonstrated to be an organ capable of digesting food; and the food itself had been chemically examined and shown to possess nutritive properties? Or suppose he had refused to see until a philosophical treatise had been written on the optical arrangement of the lenses of the eye; or to hear, (or believe he heard) until the uses of the tympanum and semicircular canals had been scientifically demonstrated, would he not have basked in all the glory of sceptical

pseudo philosophy, otherwise known as beastly stupidity? The religious faculties are just as natural as any other instinct or function of human nature, and should not be hampered or restrained by philosophic know-nothings emptying their quivers full of ridicule and sneers. As one (F. P. Powers) has well said, "if people made half the effort to understand the Bible that they make to discredit it, they would not be so funny as they are now, but they would know more."

Beginning with the infant in its mother's arms, infidelity corrupts every fountain of thought and feeling. The sceptics would have all the restraints of parental authority removed, and all checks to vice and immorality eliminated from the public schools. Ingersoll says to parents, "do not have it in your minds that you must govern your children, and that they must obey." (Crofts). Then the Bible is to be reprobated, and its place supplied by such vile literature as the Woodhul and Heywood pamphlets. A sceptical writer has well said that "it is difficult at present to even conceive how any mechanical or physiological theory of humanity as a whole can evolve, for the individual man, a moral motive power. The worship of success," he continues, "signally exemplified in the adoration of a character such as that of Napoleon, seems to be the morality of evolution supplanting that of Christianity." The astute author of "Deeper Harmonies of Science and Religion (Pop. Sc. Monthly, 1875), speaking of the causes of immorality among sceptics, says, "what determines their actions is a belief in some sort of necessity, some fatality with which it is vain to struggle. Whether it deserves to be called a faith at all, whether it justifies men in living, and in calling others into life, may be doubted." Yet to this fatality, our modern sceptics attribute all progress. Mr. Ingersoll would have us believe that science has produced every good thing, civilization included; and that Christianity alone, without the help of science, has constructed all the shot-guns, revolvers and cannon. Such fanfaronade by a man who claims to know more than all the Christians that have ever lived, is appropriately answered by the question, what infidel or heathen nation, however destitute of useful inventions, has ever refused to take our deadly missiles and whisky, or tried to adopt any of our better customs and inventions. It is only the vices of civilization that

attract infidel minds. We might also mention the fact that no religion ever invented any deadly missile, but Christianity has opposed the progress of science in this respect, because, while science may indeed profit by every invention, however inhuman, the Christian religion can only profit by those inventions which benefit the human race.

The Declaration of Independence, our first charter of liberty, refers all national blessings to divine providence; and, since the dawn of liberty in America, Christian institutions have been generally encouraged and fostered as the well understood conditions upon which our freedom depends. But this has ever been in opposition to the wishes of a noisy and defiant minority, made up largely from the slums of European cities, whose motto continues to be the destruction of all religious restraints. Only a few years ago, the editor of a certain infidel paper in N. Y. City undertook to defy the laws of the United States which prohibited the transmission of obscene books and pictures through the mails, by openly selling a book which three judges of the Supreme Court had pronounced unfit for circulation, and for the selling of which two other prominent infidels had already served a term of imprisonment; and when his case came into court, and a properly empanelled jury, thoroughly instructed by the judge to allow no religious bias to interfere with their judgment, had pronounced the book a vile and obscene one, and the prisoner himself confessed that it contained sentiments which he could not indorse, and a very prominent naturalist lecturer and writer (B. F. Underwood) had referred in no very gentle terms to "the general obscenity of his journal and the scurrility and coarseness of his articles against religion, his offenses against decency," &c., &c., and a very prominent Spiritualist lecturer and writer (J. W. Peebles) had said the book he was illegally vending was "flippant, frivolous, unphysiological, and in the estimation of many of the best men in the country, encourages looseness of life and laxity of the marital obligations;" and after the editor himself had been cornered on the question of his own immoral practices, and had to plead temporary insanity in order to satisfy the more scrupulous of his patrons;—after all this series of "revelations from Pandemonium," a very large majority of the infidels and so-called Free Thinkers



of the country stood by this same editor, giving him outspoken sympathy, and cash support. One hundred thousand names were handed into Congress attached to petitions demanding the repeal of all anti-obscenity laws; and 117 out of 125 original leagues, including well-known officials thereof, gave him their unqualified endorsement. Can any sane man, in view of these facts, deny that Atheism holds a dangerous element of our political and social life?

When the case had been fairly presented by the advocates of both parties, Congress voted to sustain the law, and punish its violators, by a vote so unanimous as not to disturb the tranquillity of an assembly almost equally divided on political issues. But one of the editor's correspondents says in a published letter in vindication of the editor: "It is not B—— and S—— as law abiding citizens that humanity is to bless, but is is B—— and S—— as law-breakers and law-defyers that unborn millions ought to bless. If the people of N. Y. had not been the very-est slaves that crawl the earth, the city of New York would have been reduced to ashes before they would let him go to Albany prison." (Seward Mitchell, Washington D. C., Sept. 1879.) Such sentiments as the above, by their hints at the beauties of blood shed, and the necessity for revolution, betray their author's kinship to the actors in the bloody dramas of Paris and Baden.

Now why was this editor so extolled? Why was his paper overcrowded for months with congratulations and cash acknowledgements? Simply because he had boldly and openly advocated the Epicurean doctrine of sensualism by selling a filthy book, and contesting in court for a right to do so. And because he was made to suffer for his temerity, we hear the hue and cry of ecclesiastical oppression, notwithstanding he could have been convicted by the common law, older than the nation,

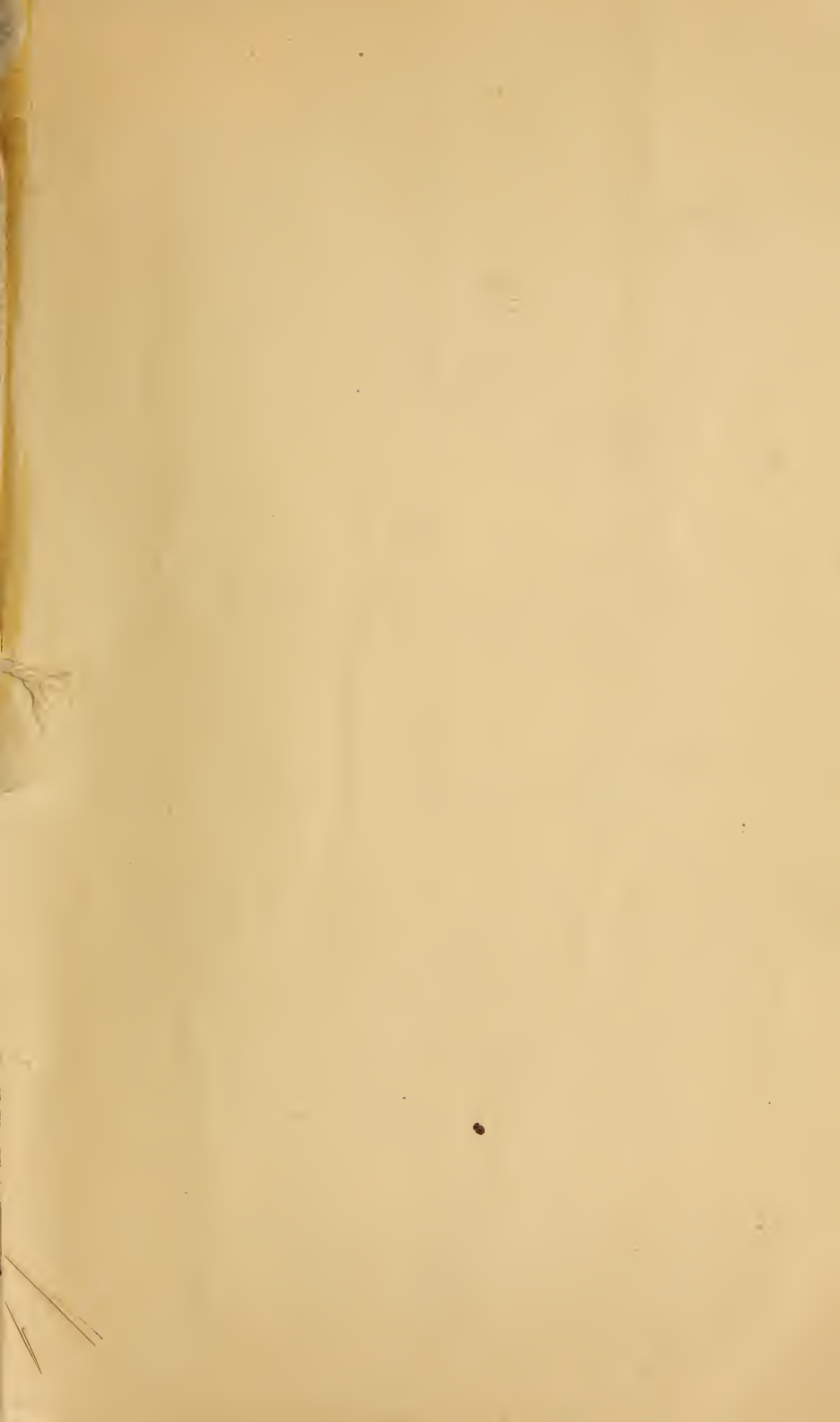
without reference to any statute. Neither Mr. Ingersoll nor Mr. Wakeman was shrewd enough to observe this, and escape the obloquy which now attaches itself to the proceedings of the insane anti-religious mob which met at Cincinnati to organize a new anti-Christian political party. Says Hudson Tuttle: "The cause of liberalism has been presented in no flattering light by the Cincinnati convention; worse, it has been made a mockery and a disgrace \* \* \* That out of a mass meeting a political party could be formed, was an absurd conception. Out of such a mass meeting nothing but dishonor to the cause of free thought could come. A political party having for its object opposition to the church \* \* \* would be the most bigoted party in the world. It would deny the very right for which it claimed the necessity of its existence, as it would divide the people on a question which, by the Constitution, is debarred from politics. \* \* \* \* \* We deeply sympathize with Mr. Bennett, yet we regret that he has identified his actions with the cause of free thought; and that men like Ingersoll have seconded his efforts; yet, while we pity, we cannot forget that Cupids Yoks is not only a trashy but obscene book, if ever a book was obscene." Mr. Tuttle is in full sympathy with Liberalism, though himself a Spiritualist; and his authority is good enough to settle the question. I believe most heartily in free thought, and am opposed to all popes, whether in Rome or Peoria; but I believe that a revenue drawn from the fines and imprisonment of those monsters of iniquity who corrupt the minds of youth with their immoral literature, is more honorable than one derived from the taxation of those church and college edifices which cause the "liberalists" so much anxiety, and I hold that decent people everywhere ought to spontaneously reprobate the man who would favor the formation of a political party to protect the smut-dealer and to put down the churches. Prof. Jamieson in one of his debates pointed to Frothingham as a man who could not be supposed to

indorse a bad cause; but now, not only has O. B. Frothingham repudiated both the cause and his prime associates, but I have it on proper and competent authority that even before this the Prof's own wife, a sister to that Illinois chieftian of the liberals, repudiated on her death bed the religion of both her brother and husband, and would have Christians to pray at her bedside. Such an evanescent and vitiating philosophy, that makes living men bad and dying men and women afraid, is not worthy to come into competition with our holy religion. Let it be buried without any unnecessary formality, with all its pseudo's and synonyms; and let us begin a candid study of that imposing structure called Christianity, whose principles form the ground work of our prosperity, and the hope of our immortality.











THE  
HISTORY AND PHILOSOPHY  
—OF—  
THEISM,

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*A Supplement to this work, will be issued from the press  
about September 1st. Address the author  
at Hartford, Kansas.*